



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. O, you the mankind: *ettaqo* (let reverentially guard you[~] not to displease) yourⁿ Lord, Who[He] created you^b of one^w self^w and [He] created of her, her spouse (*wife*)¹; and [He] disseminated of them both men multitudinously and women; and *ettaqo* Allah Who (*is*) by Him mutually query² you^z and the *arhama* (*maternal/paternal kins*)³; erily Allah [was] over/on you^b *Ra'qeeban* (*Watcher/Observer*).

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي
خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا
زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا
وِنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ
بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ
رَقِيبًا ﴿١﴾

2. And *aa'to* (let-accord/allot you[~]) the orphans their possessions; and let-not you^z substitute (*take/receive*) the *kha'beetha* (*wicked/ill-natured*) by the good, and let-not you^z eat* their possessions to yourⁿ possessions; verily it^{x4}[was]a *booban*⁵(*ruin/plight/sin*) big.

وَأَتُوا الَّتِي تَمْلِكُ أَمْوَالَهُمْ وَلَا تَتَّبِعُوا
الْخَبِيثَ بِالطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ
إِلَى أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا ﴿٢﴾

3. And *en* (*if*) you^z feared/knew⁶ that not *toqsetto*⁷ (you[~] first remove the injustice and render absolute justice) in the orphans then let-wed you^z what pleased for you^b of the women: double, triple, and quadruple; then *en* feared/knew you^c that *notta'a'delo* (you[~]: equalize/ be-just) then one-she^y or what possessed^w yourⁿ right hands^{w8}; *tha'leka* (*afar-that-it*)^x (*is*) *adna* (*lowest/closest*) that not *ta'aolo*⁹ (you^z transgress or you^z support too large a family).

وَأِنْ خِفْتُمْ أَلَّا تَقْسِطُوا فِي الَّتِي تَمْلِكُ
فَأَنْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ
مَثْنً وَثُلَّةً وَرَبْعًا فَإِنْ خِفْتُمْ أَلَّا
تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ
ذَلِكَ أَدْنَىٰ أَلَّا تَعُولُوا ﴿٣﴾

¹ The word "self ^w" is in reference to *Adam*, father of *the humans*! In (S7:189) Allah says: "to [be] quiet to her," i.e. to his wife!

² That is each of you asks the other, saying: "by name of Allah..." Or by His criteria you request your rights!

³ The word "أَرْحَامُ" rooted in "رَحِمَ" from "الرَّحْمَةُ" which is "forgiveness, sympathy, and mercy" and rooted in all that is the "رَحِمَ" = "womb!" Thus, one's relatives from the mother's side are "أَرْحَامُ," as they relate through the same womb! See البصائر! However, stated in "اللسان" the "relatives" from the father's side "أَقْرَابُ" are also "أَرْحَامُ," I believe because all are rooted in "الرَّحْمَةُ," hence all maternal/paternal kins are "أَرْحَامُ!"

* Here "eat" means legitimize/make legitimate! أَكَلَ مَالِ الْغَيْرِ = ate other's funds legitimized other's funds for own self

⁴ That is the eating^x or the interchange^{x!}

⁵ The word "booban" = "حُوبًا" is "حُوبٌ" inflected, having many meanings: (1) ruin; (2) hardship; (3) sorrow; (4) grief; (5) plight and disaster; (6) illness, (7) wrongfulness. See اللتاج!

⁶ Linguistically the word "خَافَ" carries dual meanings: (1) feared and (2) knew! Both meanings could apply!

⁷ The word "toqsetto" = "تَقْسِطُوا" present tense, plural, masculine, based on the root word "qasatta" = "قَسَطَ" meaning: rendered absolutely balanced justice post removal of injustice, i.e. gave or received exactly what is due without any compromise! Rendering "justice" = "adl" = "عَدْلٌ" some time involves unilateral, multilateral or mutual compromises and consents of all parties involved. Thus, "toqsetto" = "تَقْسِطُوا" is giving the absolute exact dues to those deserving it without the minutest diminution! It is absolute balance!

⁸ The Arabic phrase: "possessed yourⁿ hands," means that which you own, i.e. the slave women you own.

⁹ The word "ta'olo" = "تَعُولُوا" based on the root word "ala" = "عَالَ" which means: (1) transgressed or (2) shouldered the support and the provision for family, in this case too large a family, beyond the personal means! In other words, and Allah knows best, if one were to wed more than one wife, than the fear of "transgression" on his part (for not being able to be just with each wife) or his fear to have too large a family for him to be able to sufficiently support justly!

4. And *aa'to* (let-accord/ allot you^z) the women their^y dowers^x a *nehlatan*^w (bonus/ free-gift)^w; then *en* (if) pleased they^y for you^b aⁿ¹⁰ (regarding) a thing of it^x [self^w] (gratifyingly)¹¹ then let-eat it^x you^z wholesomely with easy (of) digestion¹².

وَأَتُوا النِّسَاءَ صَدُقَتِهِنَّ مَخْلَّةً ۚ فَإِنْ طِبَّنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا ﴿٤﴾

5. And let-not *to'ato* (accord/ give you^z) the mooncalves yourⁿ possessions which^u made Allah for you^b maintainability; and let-you^z provide them in it^w and let-clothe them you^z and let-say you^z for them a say *ma'a-roofan* (popularly acceptable and not Sharey'ah disapproved maxim).

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٥﴾

6. And let-essay you^z the orphans until if they^z reached the marriageability¹³, then *en* (if) sensed/ perceived you^c of them a *rushdan*¹⁴ (mature discernment/ concatenating and adhering to what is right) then let-pay you^z to them their possessions; and let not you^z eat it^w excessively nor *be'daran*¹⁵ (hurryingly/ hastily/ before) that they^z grow-older¹⁶; and whoever [he] [was] rich then *leyasta'afe*¹⁷ (let affirmably abstain [he]); and who-ever [he] [was] indigent¹⁸, then let-eat [he] by the *ma'a-roofe*^x (popularly acceptable and not Sharey'ah disapproved maxim); and if you^c paid to them their possessions then let-you^z cite witnessing on them; and sufficed by Allah *Haseeban*¹⁹ (Meticulous Reckoner).

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا ۚ وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۚ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ۚ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ ۚ وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿٦﴾

7. For the men a lot of what left (of estate) both the begetters (parents) and the nearest-kin; and for the women a lot of what left (of estate) both the begetters (parents) and the nearest-kin, of what diminished of it^x or swelled; a lot *mafrodhan*²⁰ (an ordainment made/ made obligatory).

لِلرِّجَالِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۚ نَصِيبًا مَفْرُوضًا ﴿٧﴾

8. And if *hadhara* (attended at predetermined time and place) the apportionment^w the near kin-possessors and the orphans and the poor²¹ then *arzegobum* (let-provide/ give them you^z) of it^x; and let-say you^z for them a say *ma'a-roofan* (popularly acceptable and not Sharey'ah disapproved maxim).

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقَرْبَىٰ وَالْمَسْكِينُ وَالْيَتَامَىٰ فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٨﴾

¹⁰ See the Lexicon attached to this Translation regarding the various meanings of the preposition “عن”

¹¹ That is she gave off some of her dower voluntarily and gratifyingly!

¹² The Arabic tongue expression “wholesomely with easy digestion” means the food was pleasant, easy to swallow, and not attended by any trouble.

¹³ The expression “they^z reach the marriageability” means became marriageable, i.e. fifteen or more years young.

¹⁴ See the Lexicon attached to this Translation for explanation and an elaboration on the word, “rushdo!”

¹⁵ That is to say, and Allah knows best, you hastily consume some of their possessions before they grow older!

¹⁶ The phrase “grow-older” for the Arabic “yakbaro”=“يَكْبَرُوا”

¹⁷ The word “abstain” here means: the guardian should not help himself from what belongs to the orphan.

¹⁸ The word “فقير” versus the “مسكين” see the Lexicon attached to this Translation for the distinction!

¹⁹ To intensify the word “reckoner” the word “meticulous” is prefixed to it, as الدقيق الحساب is حسيب

²⁰ The word “mafrodhan”=“مفروضاً” is masculine, objective noun for which there is no English equivalent!

²¹ See footnote 948 above regarding “فقير” versus the “مسكين” The word “poor” stands for the singular or the plural, although some time for the plural: “poor-people”

9. And *l'yahksba* (let reverently-fear) who^r if they^z left from behind them progeny²² weaklings, they^z feared/-knew²³ over them so let *yatta'qo* (they^z reverently guard not to displease) Allah and let-say they^z a *sa'deedan* (straightly/ truly/ soundly) say.

مَنْ تَرَكُوا لَوِّ الَّذِينَ وَلِيَّخَشَ عَلَيْهِمْ خَافُوا ضِعْفًا ذُرِّيَّةَ خَلْفَهُمْ سَدِيدًا قَوْلًا وَلَيَقُولُوا اللَّهُ فَلْيَتَّقُوا

10. Verily who^r they^z eat the orphans' possessions unjustly verily only they^z eat in their bellies a fire^w and shall *yasslawna*²⁴ (they^z be broiled on/by) *Sa'era*^w (intensely kindling Fire)^w.

الْيَتَمَى أَمْوَالِ يَأْكُلُونَ الَّذِينَ إِنَّ نَارًا بَطُونِهِمْ فِي يَأْكُلُونَ إِنَّمَا ظُلْمًا سَعِيرًا وَسَيَصْلَوْنَ

11. Enjoins you^b Allah in yourⁿ children for the male like a fortune (*of*) the twain-females; so *en* (*albeit*) they^y were women above/over two then for them^y two thirds (*of*) what left [*he*] (*the deceased i.e. of estate*); and *en*(*if*) was-she^y one^w then for her [*the*] half and for his [*both fathers*]²⁵ for each (*of*) them both the sixth of what left [*he*] (*the deceased i.e. of estate*), *en*(*if*) [*was*] for him a child; then, *en*(*if*) not [*was*] for him a child²⁶ and inherited him his [*both fathers*], then for his mother the third; so *en*(*if*) [*were*] for him brothers, then for his mother the sixth, from after a will [*he*] enjoins by it^w or a debt; yourⁿ fathers and [*your*]ⁿ sons not profoundly know²⁷ you^z which (*of*) them (*is*) nearer for you^b beneficially; an ordainment^{w28} from Allah; verily Allah was Omniscient, *Hakeeman*²⁹ (*infinite hekmal*³⁰ Possessor).

لِلذَكَرِ أَوْلَدِكُمْ فِي اللَّهِ يُوصِيكُمْ نِسَاءً كُنَّ فَإِنَّ الْأُنثَيْنِ ظَ حِ مِثْلُ وَإِنْ تَرَكَ مَا ثُلَاثًا فَلَهُنَّ اثْنَتَيْنِ فَوْقَ وَلِأَبَوَيْهِ الْبَيْضُ فَلَهَا وَحِدَةٌ كَانَتْ مِمَّا السُّدُسُ مِثْلًا وَحِدٌ لِكُلِّ يَكُنْ لَمْ فَإِنْ وَلَدَ لَهُ كَانَ إِنْ تَرَكَ الثَّلَاثُ فَلِأُمِّهِ أَبَوَاهُ وَوَرَثَهُ وَلَدَ لَهُ السُّدُسُ فَلِأُمِّهِ إِخْوَةٌ لَهُ كَانَ فَإِنْ ذِينَ أَوْهَا يوصى وَصِيَّةً بَعْدَ مِنْ أَيْهَمْ تَدْرُونَ لَا وَأَبْنَاؤُكُمْ ءَابَاؤُكُمْ اللَّهُ مِنْ فَرِيضَةٍ نَفْعًا لَكُمْ أَقْرَبُ حَكِيمًا عَلِيمًا كَانَ اللَّهُ إِنَّ

12. And for you^b a half (*of*) what left (*of estate*) yourⁿ spouses (*nives*) *en* (*if*) not was for them^y a child³¹; then if, was for them^y a child then for you^b the quarter of what they^y left (*of estate*) from after a will^w

إِنْ أَزْوَاجُكُمْ تَرَكَ مَا بَيْضُكُمْ لَهَبٌ كَانَ فَإِنْ وَلَدَ لَهُنَّ يَكُنْ لَمْ مِنْ تَرَكَ مِمَّا الرُّبْعُ فَلَكُمْ وَلَدَ

²² The word “ذُرِّيَّةَ” linguistically has double meaning: (1) ancestry or (2) progeny! See اللسان! Clearly in this context progeny is what applies! Also the word progeny is both plural and singular or progenies; clearly here it is the descendants which are in reference!

²³ The word “خَافَ” carries dual meanings: (1) feared and (2) knew! Both meanings could apply! See اللسان!

²⁴ The word “يَصْلَوْنَ” transliterated “yaslawna” here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely kindled Fire!

²⁵ The word “أَبَوِيَّةَ” or its grammatical inflections all constitute an Arabic tongue expression meaning: father and mother as well as father and grandfather, father and uncle (paternal or maternal)! See اللسان! However it must be born in mind that the word “mother” is not necessarily the begetter-mother= “الوالدة,” as the “mother” in Arabic tongue could mean: step-mother, nursing mother, mother who reared some-one, or the aunt (paternal or maternal)! The context defines exactly what is meant!

²⁶ Normally the word “وَلَدَ” is a singular male child, but it could also mean children, males and females! See اللسان!

²⁷ The word “تَدْرُونَ” is from “دَرَايَةٌ” which is far more reaching than the simple “knowledge,” as “دَرَايَةٌ” extends to having deep knowledge of the subject matter!

²⁸ The word “فَرِيضَةٍ” is a singular feminine noun, with many meanings, among them in this case: a timely portion-decreed whereas “الْفَرَضُ” is a duty timely decreed! See التاج!

²⁹ See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “الحكيم”

³⁰ See the Lexicon attached to this Translation for “hekmal”

³¹ The word “وَلَدَ” applies to a “son” or a “daughter!” See الهادي!

they^y will by it^w or a debt; and for them^y the quarter of what you^z left (*of estate*) if not was for you^b a child; then *en* was for you^b a child then for them^y the eighth of what you^c left (*of estate*) from after a will^w you^z will by it^w or a debt; and *en* was a man (*being*) bequeathed a *kalalatan*^{w32} (*decedent's possessions but no immediate relatives*)^w or a woman and for him a brother or a sister then for each [of both] the sixth; then *en* they^z were more than *tha'leka* (*afar-that-it*)^x then they (*are*) partners in the third from after a will^w (*being/to-be*) willed by it^w or a debt other than *mudha'ren* (*mutual-futile-injurer*); an enjoinder from Allah; and Allah (*is*) Omniscient, Forbearer.

13. *Telka*^w (*she-that-afar-it*^w / *those*^w) (*are*) Allah's limits; and whoever [*he*] obeys Allah and His messenger [*He*] admits him (*into*) paradises^w / gardens^w run^w from under it^w the rivers immortals they^z (*are*) in it^w; and *tha'leka* (*afar-that-it*)^x (*is*) the win, the great.

14. And whoever [*he*] disobeys Allah and His messenger and [*he*] transgresses His limits, [*He*] admits him (*into*) a Fire^w immortal [*he*] (*is*) in it^w; and for him (*is*) a humiliating torment.

15. And who^v they^y *ya'ateena* (*commit*)^y the profanity^{33w34} of yourⁿ women then *etash'bedo*³⁵ (*let-you^z seek/cite witnessing*) on them^y a [*he*]-four of you^b; then *en* (*if*) they^z testified then let-you^z hold them^y in the houses until *yatanwaffahunna* (*receives them^y while dying*) the death or makes Allah for them^y a path.

16. And who^x-both, *ya'ateyaneha* ([*both*] *come/commit it*^w) of you^b then let-you^z annoy them both then *en* (*if*) both repented and both reformed then let-you^z shun a'n (*regarding*) them both; verily Allah was *Tanwaban* (*iterative Relent*) *Raheeman* (*iterative mercy Giver*).

17. Verily only the relentment^{w36} (*is*) on Allah for whom^r they^z work the ill by a *jahalaten*³⁷ (*acting ignorantly or*

دَيْنٍ أَوْ بِهَا يُوصِيَنَّ وَصِيَّةً بَعْدَ لَمْ إِنْ تَرَكَتُمْ مِمَّا الرِّبَا وَلَهُنَّ لَكُمْ كَانَ فَلَنْ وَلَدَ لَكُمْ يَكُنْ بَعْدَ مَنْ تَرَكَتُمْ مِمَّا الثَّمَنُ فَلَهُنَّ وَلَدَ وَإِنْ دَيْنٍ أَوْ بِهَا تُوصُونَ وَصِيَّةً أَمْرًا أَوْ كَلَلَةً يُورِثُ رَجُلٌ كَانَ مِنْهُمَا وَحِدٌ فَلِكُلِّ أَخْتٌ أَوْ أَخٌ وَلَهُ مِنْ أَكْثَرِ كَانُوا فَلَنْ السُّدُسُ بَعْدَ مِنَ الثَّلَاثِ فِي شُرَكَاءَ فَهُمْ ذَلِكَ مُضَارَّ غَيْرِ دَيْنٍ أَوْ بِهَا يُوصَى وَصِيَّةً ۝ حَلِيمٌ عَلِيمٌ وَاللَّهُ اللَّهُ مِنَ وَصِيَّةً

اللَّهُ يُطْعِمُ وَمَنْ اللَّهُ حُدُودُ تِلْكَ تَجْرَى جَنَّتٍ يُدْخِلُهُ وَرَسُولُهُ فِيهَا خَالِدِينَ الْأَنْهَارُ تَحْتِهَا مِنَ الْعَظِيمِ الْفَوْزُ وَذَلِكَ

وَيَتَعَدَّ وَرَسُولُهُ اللَّهُ يَعْصِي وَمَنْ وَلَهُ فِيهَا خَالِدًا نَارًا يُدْخِلُهُ حُدُودُهُ ۝ مُهِينٌ عَذَابٌ

مِنَ الْفَحِشَةِ يَأْتِيَنَّ وَالَّتِي أَرْبَعَةً عَلَيْهِنَّ فَاسْتَشْهِدُوا نِسَاءَكُمْ فِي فَاْمَسْكُوهُنَّ شَهِدُوا فَإِنْ مِنْكُمْ أَوْ الْمَوْتُ يَتَوَفَّيْنَهُنَّ حَتَّى الْيُبُوتِ سَبِيلًا هُنَّ اللَّهُ سَجَلٌ

فَقَاذُوهُمَا مِنْكُمْ يَأْتِيَنَّهَا وَالَّذَانِ فَأَعْرِضُوا وَأَصْلَحَا تَابَا فَإِنْ رَحِيمًا تَوَابًا كَانَ اللَّهُ إِنَّ عَنْهُمَا

يَعْمَلُونَ لِلَّذِينَ اللَّهُ عَلَى التَّوْبَةِ إِنَّمَا

³² The word "*kalalah*" = "كَلَالَة" has many meanings, among them: (1) any deceased person that has no living biological parents, or no children, his *heirs* are "*kalalah*" = "كَلَالَة"; (2) any deceased person who has no living biological parents, nor children, his *left property* is "*kalalah*" = "كَلَالَة"; The "*kalalah*" = "كَلَالَة" is by "*heir*" or "*heirs*" or the *left* (after death) *property*. (3) Also, "*kalalah*" = "كَلَالَة" is a noun for *other than father and son* of the heirs.

³³ The word "*فاحشة*" = "profanity" means vulgar or irreverent say or action, i.e. *excess of ugliness in statement or action* by an entity, a person or a group, or any of Allah's *proscriptions*! Some times the word "*فاحشة*" or "*الفاحشة*" as in this great *Ayah*, the word is *euphemistically* used to mean *adultery or fornication*!

³⁵ See the *Lexicon* attached to this *Translation* for the effect of the letter *س* when added to a word!

³⁶ The word "*التوبة*" from Allah is *relentment*, but from a person it is *repentance*!

³⁷ The word "*جهالة*" = "*jahalaten*" is rooted in "*جهل*" meaning: (1) was ignorant of, (2) *believed in some thing contrary to reality*, (3) *did some thing not correct*! So the "*jahalaten*" is *acting ignorantly or incorrectly*!

incorrectly); afterwards they^z repent of near; then verily those relents Allah on them and Allah [was] Omniscient *Hakeeman*³⁸ (*infinite bekma*³⁹ Possessor).

قَرِيبٌ مِّنْ يَّتُوبُونَ ثُمَّ يَهْتَلِلَةُ السُّوءَ
وَكَانَ عَلَيْهِمُ اللَّهُ يَتُوبُ فَأُولَئِكَ
حَكِيمًا عَلِيمًا اللَّهُ

18. And not-she^y the relentment^w (*is*) for whom^r they^z work the *sayye'aa'te*^w (*demeritorious-deeds*)^w until if *badhara* (*attended at predetermined time and place*) an *abado*⁴⁰ (*a lone/any-one*) (*of*) them the death said [*be*]: verily I repent now; and nor who^r die they^z while they (*are*) disbelievers; those We prepared for them a painful torment.

يَعْمَلُونَ لِلَّذِينَ التَّوْبَةُ وَلَيْسَتْ
أَحَدُهُمْ حَضَرَ إِذَا حَتَّى السَّيِّئَاتِ
وَلَا الْفَن تَبْتُ إِنِّي قَالَ الْمَوْتُ
كَفَارٌ وَهُمْ يَمُوتُونَ الَّذِينَ
أَلِيمًا عَذَابَاهُمْ أَعْتَدْنَا أُولَئِكَ

19. O you, who^r they^z believed: not legitimate for you^b to inherit you^z the women coercively⁴¹ and nor immure them^y you^z to go/arrogate you^z by some (*of*) what *aa'taytomobunna* (*you^z accorded/allotted them^y*) except if *ya'ateena* (*come/commit*)^y by an evident^w profanity^{w42}; and let-consort/espouse them^y you^z by the *ma'aroo'fe*^x (*popularly acceptable and not Sharey'ah disapproved maxim*); and *en* (*if*) you^z dislike them^y then *asa* (*craving a deed beyond one's means/may*) that you^z dislike a thing^x and makes Allah in it^x much *khayran*⁴³ (*desirableness/worthiness/goodness*).

أَنْ لَّكُمْ نَحْلٌ لَا ءَامَنُوا الَّذِينَ يَتَأَيُّهَا
تَعْضُلُوهُمْ وَلَا كَرَهَا النِّسَاءَ تَرْتُوا
إِلَّا ءَاتِيْتُمُوهُمْ مَا بَبْعُضَ لِنْدَهُبُوا
وَعَاشِرُوهُمْ مُبِينَةً بِفَحْشَةٍ يَأْتِينَ أَنْ
فَعَسَى كَرَهُتُمُوهُمْ فَإِنْ بِالْمَعْرُوفِ
فِيهِ اللَّهُ وَتَجْعَلَ شَيْئًا تَكْرَهُوْا أَنْ
كَثِيرًا خَيْرًا

20. And *en* (*if*) wanted you^c exchanging a spouse (*wife*)⁴⁴ in-place (*of*) a spouse (*wife*) and *aa'taytom* (*accorded/allotted you^c*) an *ebdahunna*⁴⁵ (*a lone/any-one of them^y*) a talent^x so let-not you^z take of it^x a thing; do you^z take it^x calumniously and sinfully manifestly.

مَكَانَ زَوْجٍ اسْتَبَدَّالَ أَرَدْتُمْ وَإِنْ
فَلَا قِنْطَارًا إِحْدَنْهُمْ وَءَاتِيْتُمْ زَوْجَ
بُهْتَنًا أَتَأْخُذُونَهُ شَيْئًا مِنْهُ تَأْخُذُوا
مُبِينًا وَإِثْمًا

21. And how (*can*) you^z take it^x (*back*) and *qad* (*already and affirmatively*) *afdbha*⁴⁶ (*privately mutually went into open exchange of sexual-intimate-conducts*) some (*of*) you^b to some and taken they^y from you^b *meethaqan*^{x47} (*ratified-covenant*)^x *gha'leedhan* (*tough/solemnly-binding*).

أَفْضَى وَقَدْ تَأْخُذُونَهُ وَكَيْفَ
وَأَخَذْتَ بَعْضَ إِلَى بَعْضِكُمْ
غَلِيظًا مِّثْقًا مِنْكُمْ

³⁸ See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “إحكي”

³⁹ See the *Lexicon* attached to this *Translation* for “bekma”

⁴⁰ See the *Lexicon* attached to this *Translation* regarding “أحد”

⁴¹ See the *Lexicon* attached to this *Translation* for the distinction between “كُرَهَا” *fat'ha* on the “ك” as in this *Ayah*, and “كُرَهَا” *dhammah* on the “ك” as in (S46: 15), and “إكراه” as in (S2:256)!

⁴² Adultery or fornication!

⁴³ The word “خير” = “*khayron*,” and the grammatically inflected “*khayren*” or “*khayan*” all mean that which is desirable, of worthiness or goodness! Clearly charity, prayer, or any meritorious deed is surely “خير”

⁴⁴ The word “زوج” strictly and linguistically speaking means (1) *pair*, (2) spouse (*husband* or *wife*), (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen), (5) *hue* (color). And quite relevant to the word “زوج” is its *plural*: (1) “أزواج,” which could also mean: (2) *similar*, i.e. the *look-likes!*), (3) *hues!* See *اللسان*! Here obviously what is relevant is the “*be-spouse*, from what follows in this *Ayah*!”

⁴⁵ See the *Lexicon* attached to this *Translation* regarding “أحد”!

⁴⁶ The lofty and exalted language of The Qur'an describes certain conducts by using *figures of speech*, i.e. *metonyms*, such as “*afdbha*” = “أفضى,” which has many meanings, among them, “*privately you went into open exchange of sexual-intimate-conducts*” by way of *engaging in intimate relation through having sexual deeds!*

⁴⁷ The word “ميثاق” = “*assured covenant*” and “عهد” = *covenant*. See the *Lexicon* attached to this *Translation*!

22. And let-not marry you^z what married yourⁿ fathers of the women except what *qad* (*already and affirmatively*) antedated; verily it^x [was] profanity^{w48} and abhorrence; and fouled a path.

مِنْ ءَابَاؤُكُمْ نَكَحَ مَا تَنْكِحُوا وَلَا كَانَ إِنَّهُ سَلَفَ قَدْ مَا إِلَّا النِّسَاءُ سَبِيلًا وَسَاءَ وَمَقْتًا فَحِشَّةٌ ﴿٢٢﴾

23. Forbidden-she^y (*it's*) on you^b yourⁿ mothers and yourⁿ daughters and yourⁿ sisters and yourⁿ father's sisters and yourⁿ mother's sisters and the brothers' daughters and the sisters' daughters and yourⁿ mothers whom^v they^y breastfed you^b and yourⁿ sisters of nursing-mothers and yourⁿ women's (*i.e. wives*)'s mothers and yourⁿ step-daughters whom^v (*are*) in yourⁿ forbidden-protections⁴⁹ of yourⁿ women whom^v entered⁵⁰ you^c on them^y then *en* (*if*) not you^z were (*having had*) entered on them^y then no *jonaha*⁵¹ (*sin*) (*is*) on you^b and the wives of yourⁿ sons who^r (*are*) of yourⁿ loins and to (*simultaneously*) gather you^z [between] the two sisters except what *qad* (*surely and affirmatively*) antedated; verily Allah [was] *Ghafooran* (*iterative Forgiver*) *Raheeman* (*iterative mercy Giver*).

وَبَنَاتُكُمْ أُمَّهَاتُكُمْ عَلَيْكُمْ حُرْمَتٌ وَخَالَاتُكُمْ وَعَمَّاتُكُمْ وَأَخَوَاتُكُمْ الْأَخْتِ وَبَنَاتُ الْأَخِ وَبَنَاتُ أَرْضَعْنَكُمْ الَّتِي وَأُمَّهَاتُكُمْ وَأُمَّهَاتُ الرُّضْعَةِ مِنْ وَأَخَوَاتُكُمْ فِي الَّتِي وَرَبِّبُكُمْ نِسَائِكُمُ الَّتِي نِسَائِكُمُ مِنْ حُجُورِكُمْ دَخَلْتُمْ تَكُونُوا لَمْ فَإِنْ بِهِنَ دَخَلْتُمْ وَحَلْتُمْ عَلَيْكُمْ جُنَاحٌ فَلَا بِهِنَ وَأَنْ أَصْلَابِكُمْ مِنَ الَّذِينَ أَبْنَاءُكُمْ قَدْ مَا إِلَّا الْأَخْتَيْنِ بَيْنَ تَجْمَعُوا رَحِيمًا غَفُورًا كَانَ اللَّهُ إِنَّ سَلَفَ ﴿٢٣﴾

24. And the *muh'ssanato*⁵² (*marriers-she^ym*) of the women except what possessed-she^y yourⁿ right hands^{w53} Allah's Book (*is decreed*)⁵⁴ on you^z; and (*had been*) legitimated for you^b what (*is*) beyond *tha'lekum* (*collective-afar-that*), if *tabtagha*⁵⁵ (*earnestly-quest*) you^z by yourⁿ possessions marryers other than fornicators; so what *istamta'atom*⁵⁶ (*you^z had lengthily and affirmably relished/ delighted the transitory joy*) by it^x of them^y so *aato* (*let-you^z give them^y*) their^y remunerations ordainment^w; and no *jonaha*⁵⁷ (*sin*) (*is*) on you^b in what mutually

مَا إِلَّا النِّسَاءُ مِنَ وَالْمُحْصَنَاتِ * اللَّهُ كِتَابٌ أَيْمَنُكُمْ مَلَكَتْ ذَلِكُمْ وَرَأَى مَا لَكُمْ وَأَجَلَ عَلَيْكُمْ غَيْرَ مُحْصِنِينَ بِأَمْوَالِكُمْ تَبْتَغُوا أَنْ بِهِ اسْتَمْتَعْتُمْ فَمَا مُسْفِحِينَ فَرِيضَةُ أَجُورِهِمْ فَتَاتُوهُمْ مِنْهُمْ تَرْضَيْتُمْ فِيمَا عَلَيْكُمْ جُنَاحٌ وَلَا

⁴⁸ See footnote 888 above regarding “الفاحشة” = “profanity!”

⁴⁹ The word “محجور عليه منكم أي أنكم ممنوعون منه بتحريمه عليكم” = “محجوركم” that is that which is *under your protection* but by *law* you are *forbidden* to have sexual intimacy or conduct towards them^y!

⁵⁰ The phrase: “*had entered on them*” is a *lofty figurative* expression for having had *private seclusion* for *sexual intercourse*!

⁵¹ See the *Lexicon* attached to this *Translation* for the meaning of the word “جناح” figuratively taken to symbolize the *inclination* to sin or the *sin* itself! So, no “جناح” = no sin!

⁵² The word “marriers-she^ym” = “محصنات” has *at least two related but distinct* meanings (1) marriers-she^ym i.e. ladies who are married, (2) the females who *became Muslims* and are *chaste because of Islam*. In normal Arabic vernacular “محصنات” = “زوجات” but “زوجات” is *not* a Qur'anic terminology *per se*, although “زوجة” and “ازواج” are surely Qur'anic terms! So *in Qur'anic terms* “marriers-she^ym” = “محصنات” and *nothing else*!

⁵³ The Qur'anic expression “*possessed yourⁿ right hands*” is an Arabic *tongue* expression meaning: *your slave*.

⁵⁴ It must be noted that in the word “Book” is *كتاب* not *كتاب*, i.e. the “Book” is *مفعول مطلق*, i.e. it's *decreed upon you*!

⁵⁵ The word “ابتغى” = “طلب حثيثا” meaning: *earnestly quested*!

⁵⁶ The word “استمتع” is “تمتع طويلا” see “الهادي” hence *lengthily* is added to *emphasize this concept*!

⁵⁷ See footnote 911 above regarding “جناح” = sin!

delighted you^c by it^x from after the ordainment; verily Allah [was] Omniscient *Hakeeman*⁵⁸ (*infinite bekmal*⁵⁹ Possessor).

25. And whoever [be] could not of you^b *tanlan*⁶⁰ (as possessor of fortune/wealth/resources) to [be] marry the marriers^{w61} the she-believers then from what possessed-she^y yourⁿ right hands^{w62} of yourⁿ slave-girls the [she]-believers; and Allah (*is*) knowinger by yourⁿ belief some (*of*) you^b of some; so let-you^z marry them^y by permission (*of*) their^y folks; and let-give them^y you^z their^y remunerations by the *ma'aroofe* (popularly acceptable and not *Sharey'ah* disapproved maxim), *muh'ssana'ten*⁶³ (marriers-she^{ym}) other than she-fornicators, nor she-takers paramours; then if *uhssenna* (had been married-they^y) then *en* (*if*) they^y come by a profanity^{w64} then on them^y half (*of*) what (*is*) on the *muh'ssana'te* (marriers-she^y)^{m65} of the torment, *tha'leka* (afar-that-it)^x (*is*) for who^p *kehasbeya* ([be] reverently-feared) the *anata*⁶⁶ (fornication-/corruption/sin-/wrong/tribulation) of you^b; and if *tassbero* (you^z hold on patiently) (*it is*) *khayron* (superior/worthier) for you^b and Allah (*is*) *Ghafooron* (iterative Forgiver) *Rabeemon* (iterative mercy Giver).

26. Wants Allah to manifest for you^b and to aright-guide you^b [He] (*about the*) dispensations^w (*of*) whom^r of before you^b and to relent [He] on you^b; and Allah (*is*) Omniscient *Hakeemon*⁶⁷ (*infinite bekmal*⁶⁸ Possessor).

27. And Allah wants to relent [He] on you^b and want who^r *yattabe'ona* (they^z closely-follows) the desires^w that you^z incline a great inclination (*by way of deviation*).

28. Wants Allah to lighten a'n (*off*) you^b and the mankind (*had been*) created feebly⁶⁹.

كَانَ اللَّهُ إِنَّ الْفَرِيضَةَ بَعْدَ مِنْ بَاءٍ
حَكِيمًا عَلِيمًا ﴿٢٥﴾

أَنْ طَوْلًا مِنْكُمْ يَسْتَطِيعَ لَمْ وَمَنْ
الْمُؤْمِنَاتِ الْمُحْصَنَاتِ يَنْكِحَ
فَتَيِّبَتْكُمْ مِنْ أَيْمَنِكُمْ مَلَكَتْ مَا فَمِنْ
بِإِيمَانِكُمْ أَعْلَمُ وَاللَّهُ الْمُؤْمِنَاتِ
فَأَنْكِحُوهُنَّ بَعْضُ مِنْ بَعْضِكُمْ
أُجُورَهُنَّ وَأَتَوْهُنَّ أَهْلَهُنَّ بِإِذْنٍ
مُسْفِيحَةٍ غَيْرَ مُحْصَنَاتٍ بِالْمَعْرُوفِ
أُحْصَنَ فَإِذَا أَخَذَانِ مُتَّخِذَاتٍ وَلَا
نِصْفَ فَعَلَيْهِنَّ بِفَحْشَةٍ أَتَيْنَ فَإِنْ
الْعَذَابِ مِنَ الْمُحْصَنَاتِ عَلَى مَا
وَأَنْ مِنْكُمْ أَلْعَنَتْ خَشِيَ لِمَنْ ذَلِكَ
رَجِيمٌ غَفُورٌ وَاللَّهُ لَكُمْ خَيْرٌ تَصَبَّرُوا

﴿٢٦﴾

وَيَهْدِيكُمْ لَكُمْ لِيَبَيِّنَ اللَّهُ يُرِيدُ
وَيَتُوبَ قَبْلَكُمْ مِنَ الَّذِينَ سُنَّ
حَكِيمٌ عَلِيمٌ وَاللَّهُ عَلَيْكُمْ

وَيُرِيدُ عَلَيْكُمْ يَتُوبُ أَنْ يُرِيدَ وَاللَّهُ
تَمِيلُوا أَنْ الشَّهَوَاتِ يَتَّبِعُونَ الَّذِينَ
عَظِيمًا مِيلًا ﴿٢٧﴾

وَخَلَقَ عَنْكُمْ تَخَفَّفَ أَنْ اللَّهُ يُرِيدُ
ضَعِيفًا الْإِنْسَانُ ﴿٢٨﴾

⁵⁸ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “إحكيمة”

⁵⁹ See the *Lexicon* attached to this Translation for “bekmal”

⁶⁰ The word “tanlan” does not have an exact English equivalent per se! It generally means: possessor of fortune, wealth, resources.

⁶¹ See footnote 950 above regarding “marriers-she^y m” = “محصنات”

⁶² That is what you own of she-slaves.

⁶³ It is *illegitimate* for you the “marriers-she^y m” = “محصنات” which has at least two related but distinct meanings (1) marriers-she^y m (2) the females who became Muslims and are chaste because of Islam.

⁶⁴ That is adultery or fornication!

⁶⁵ It is *illegitimate* for you the “marriers-she^y m” = “محصنات” which has at least two related but distinct meanings (1) marriers-she^y m (2) the females who became Muslims and are chaste because of Islam.

⁶⁶ The word “alanata” = “الغنى” in this context could stand for any of multiple meanings: (1) fornication, (2) corruption, (3) sin, (4) wrong, (5) tribulation! See الهادي واللسان

⁶⁷ See the *Lexicon* attached to this Translation for regarding “إحكيمة”

⁶⁸ See the *Lexicon* attached to this Translation for “bekmal”!

⁶⁹ The word “ضعيفا” is in an *adverbial* construct, hence translated “feebly!” See إعراب القرآن، لمحمود صافي

* Here “eat” means legitimize/make legitimate! أكل مال الغير = اجتازه لنفسه = ate other's funds legitimized other's funds for own self

29. O you, who^r they^z believed: let-not eat* you^z yourⁿ possessions among you^b by the falsehood^x except if (it) is a trade a'n⁷⁰ (by) consent from you^b; and let-not kill you^z yourⁿ selves^w; verily Allah[was] by you^b Raheeman (iterative mercy Giver).
30. And whoever [he] does tha'leka (afar-that-it)^x transgressively and unjustly then will nussley⁷¹ ([We] broil)him(on/ by)a Fire^w and tha'leka[was]on Allah easy.
31. En(if) you^z avoid bigs(of) what you^z (are) forbidden a'n⁷² (regarding) [it^x] [We] expiate a'n (regarding) you^b yourⁿ misdeeds^w and admit you^b [We]an admittance-kareeman(bounty-giver, ennobler and of many uses/ effects).
32. And let-not long you^z what favored⁷³ by it^x Allah some (of) you^b over some; for the men a lot of what ektasaba⁷⁴ (reciprocally earned) they^z and for the women a lot of what ektasaba-they^y; and let-ask Allah you^z of His munificence; verily Allah [was] by everything Omniscient.
33. And for each We made agnates/heirs of what left (of estate) both the begetters (parents) and the nearest relatives; and who^r bounded-she^y yourⁿ ayma'ne (oaths) so aa'tohum (let-allot/give them you^b) their lot; verily Allah [was] over everything Sha'heedan(Witnesser/ Testifier).
34. The men(are) qanwamona⁷⁵ (iterative protectors/ sustainers) over the women by what favored⁷⁶ Allah some (of) them over some and by what they^z expended of their possessions; so the ssa'leha'te (righteous-women)

تَأْكُلُوا لَا ءَامَنُوا الَّذِينَ يَتَأَيَّهَا
أَنْ إِلَّا بِالْبَطْلِ بَيْنَكُمْ أَمْوَالَكُمْ
مِنْكُمْ تَرَا ضٍ عَنْ تَجَرَّةٍ تَكُونُ
كَانَ اللَّهُ إِنْ أَنْفُسَكُمْ تَقْتُلُوا وَلَا
رَحِيمًا بِكُمْ ﴿٢٩﴾

وْظَلَمًا عُدُونَا ذَلِكَ يَفْعَلُ وَمَنْ
ذَلِكَ وَكَانَ نَارًا نَصْلِيهِ فَسَوْفَ
نَسِيرَا اللَّهُ عَلَى

عَنْهُ تَهَوَّنَ مَا كَبَّاهُ تَجْتَنِبُوا إِنْ
وَنُدْخِلَكُمْ سَيِّئَاتِكُمْ عَنْكُمْ نَكْفُرُ
كَرِيمًا مُدْخَلًا ﴿٣١﴾

بِهِ اللَّهُ فَضَّلَ مَا تَتَمَنَوْنَ وَلَا
نَصِيبَ لِلرِّجَالِ بَعْضُ عَلَى بَعْضِكُمْ
بِمَا نَصِيبَ وَلِلنِّسَاءِ أَكْتَسَبُوا بِمَا
إِنْ فَضْلَهُ مِنْ اللَّهِ وَسَلُّوا أَكْتَسَبْنَ
عَلَيْمًا شَيْءٌ بِكُلِّ كَانِ اللَّهُ ﴿٣٢﴾

الْوَالِدَانِ تَرَكَ بِمَا مَوَالِي جَعَلْنَا وَلِكُلِّ
عَقَدَتْ وَالَّذِينَ وَالْأَقْرَبُونَ
اللَّهُ إِنْ نَصِيبَهُمْ فَاتَوْهُمْ أَيْمَنُكُمْ
شَهِيدًا شَيْءٌ كُلِّ عَلَى كَانِ ﴿٣٣﴾

بِمَا النِّسَاءِ عَلَى قَوْمُونَ الرِّجَالُ
وَبِمَا بَعْضُ عَلَى بَعْضُهُمْ اللَّهُ فَضَّلَ

⁷⁰ See the Lexicon attached to this Translation for the various meanings of the prepositional letter “عن”

⁷¹ The word “نصليه” transliterated “nusley” here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely heated Fire!

⁷² Ibid!

⁷³ That is Allah had conferred some benefits, facilities, and obligations for some and not others!

⁷⁴ The word “اكتسبوا” rooted in “اكتسب” = “ليس فاعل أو تفاعل” hence “الإفتعال” = “spurious-reciprocity,” not a genuine mutuality, as by doing and redoing the deed repetitively the doer likes the deed and the deed likes the doer, consequently the doer gets accustomed to the deed, making a consortial relation with the deed itself and giving rise to “الإفتعال” = “spurious-reciprocity!” Also, “اكتسبت” has more letters-construct implying more positive or negative meaning, in this case a negative one!

⁷⁵ The word “قوامون” is plural for “قوام,” meaning iterative or sustainer/protector and/or maintainer, in the sense of constantly providing and maintaining or visa versa!

⁷⁶ Some see among the merits of such “favor” as: men are generally more rational, better administrators, Allah’s Prophets and Messengers are all men, by what they provide (e.g.: dowry) and maintain for all other needs for the family!

(are) *ga'neta'ton* (she: devotedly-obeyers-/submitters), she-keepers-up⁷⁷ for the (husband's) absence by what kept-up Allah; and whom^y you^z fear their^y *noshoza* (disdainful upraise in recalcitrance), then let-exhort⁷⁸ them^y you^z and let-forsake them^y in the *madba'je'a* (places of reposing while on their sides/places of repose), and let-beat⁷⁹ them^y you^z; then *en* (if) they^y obeyed you^b then let-not you^z transgress/wish⁸⁰ on them^y a path; verily Allah [was] *Aa'leyon* (High beyond description) *Ka'beero*^x (Big beyond comparison/-comprehension, Pre-Extant, Predates all things).

35. And *en* (if) feared/knew⁸¹ you^c a dissension between them both then let-mission⁸² you^a a referee from his folks and a referee from her folks *en* (if) both want reconciliation Allah harmonizes between them both; verily Allah [was] Omniscient, Proficient.

36. And let-worship you^z Allah and let-not partner you^z (other deities) by Him a thing, and [let-oblige you^z] by both the begetters (parents) *ehsan* (benevolently and reverentially); and by the kin possessor and the orphans and the poor⁸³ and the neighbor the kin possessor and the far neighbor and the fellow-traveler and son (of) the path (the wayfarer) and what possessed-she^y yourⁿ right hands^w (i.e. your slaves-/maid); verily Allah loves not whom^p [he] [was] prideful, boastful.

37. Who^r they^z stint⁸⁴ and command the mankind by the stint and they^z conceal what gave them Allah of His munificence; and We prepared for the disbelievers a humiliating torment.

38. And who^r they^z expend their possessions ostentatiously

فَالصَّالِحَتُ ۚ أَمْوَالَهُمْ مِنْ أَنْفَقُوا
حَفِظَ بِمَا لِلْغَيْبِ حَفِظْتُ قَنِينَتْ
نُشَوْرَهُنَّ تَخَافُونَ وَالَّتِي ۚ اللَّهُ
الْمُضَاجِعُ فِي وَاهَجُرُوهُنَّ فَعِظُوهُنَّ
تَبْغُوا فَلَا أَطْعَنَكُمْ فَإِنْ وَأَضْرِبُوهُنَّ
عَلَيْهَا كَانَ ۚ اللَّهُ إِنْ سَبِيلًا عَلَيْهِنَّ
كَبِيرًا ﴿٣٥﴾

فَاتَّبِعُوا بَيْنَهُمَا شِقَاقَ خِفْتُمْ وَإِنْ
أَهْلَاهَا مِنْ وَحَكَمًا أَهْلَاهُ مِنْ حَكَمًا
بَيْنَهُمَا ۚ اللَّهُ يُوفِّقُ إِصْلَاحًا يُرِيدُ إِنْ
خَبِيرًا عَلَيْهِمَا كَانَ ۚ اللَّهُ إِنْ
شَيْعًا بِهِ تَشْرِكُوا وَلَا ۚ اللَّهُ وَأَعْبُدُوا ۚ
الْقُرْبَىٰ وَيَذَىٰ إِحْسَنًا وَبِالْوَالِدَيْنِ
ذِي وَالْجَارِ وَالْمَسْكِينِ وَالْيَتَامَىٰ
وَالصَّاحِبِ الْجَنْبِ وَالْجَارِ الْقُرْبَىٰ
مَلَكَتْ وَمَا السَّبِيلِ وَأَبْنِ بِالْجَنْبِ
كَانَ مَنْ تَحِبُّ لَا ۚ اللَّهُ إِنْ أَيْمَنُكُمْ
فَخُورًا مَحْتَلًا ﴿٣٦﴾

النَّاسِ وَيَأْمُرُونَ يَبْخُلُونَ الَّذِينَ
ءَاتَيْنَهُمْ مَا وَيَكْتُمُونَ بِالْبَخْلِ
وَأَعْتَدْنَا فَضْلَهُ مِنْ ۚ اللَّهُ
مُهِنًا عَذَابًا لِلْكَافِرِينَ ﴿٣٧﴾
رِثَاءَ أَمْوَالِهِمْ يُنْفِقُونَ وَالَّذِينَ

⁷⁷ The word “حافظات” is rooted in “حفظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded!” Merriam Webster’s Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*!” (Emphasis is added)!

⁷⁸ The word “فعظوهن” rooted in “وعظ” = “exhorted” / “admonished,” and “موعظة,” could mean: exhortation or admonition!

⁷⁹ The words “beat them” for “اضربوهن” must be understood in terms of what the Prophet and Messenger of Allah (SAWS) said, as he is the best and final authority in the explanation/interpretation of The Qur’an whenever he explains/interprets any portion of it. He said regarding “beat them” = “اضربوهن” = “ضربا غير مبرح,” that is: a beat not hard! To explain the idea of “not hard,” the noted “interpreter” of The Qur’an, and for whom the Messenger prayed to Allah (to make him understand and interpret The Qur’an), the Companion Ibn Abbas this Ibn Abbas said: take a stick of “erak” or “miswak” (the Islamic tooth brush, sort of speak) which is the size of a standard pencil and to strike them symbolically! Additionally, that striking should never be on the face or any part of it.

⁸⁰ The word “تبغوا” linguistically carries two distinct meanings: (1) to transgress or (2) to wish! Qur’an commentators are not firm as to one or the other! Perhaps both apply!

⁸¹ Linguistically the word “خاف” carries dual meanings: (1) feared and (2) knew! Both meanings could apply!

⁸² The word “بعث” in “ابعثوا” carries several meanings, among them: sent, arouse, resurrected, and prompted!

⁸³ For the words “مساكين” versus “فقراء,” see the Lexicon attached to this Translation for the distinction!

⁸⁴ The “يبخلون” for lack of a better word, is translated as “stint!” But “stint” must be taken in the sense of miserliness or stinginess!

(for) the mankind and they^z believe not by Allah and not by The Day [The] Last and whoever the Satan for him (is) a mate so fouled a mate.

39. And what/what-that⁸⁵ (is) on them had they^z believed by Allah and The Day [The] Last, and expended they^z of what *razagahum* (provided/ allotted them) Allah; and [was] Allah by them Omniscient.

40. Verily Allah wrongs⁸⁶ not a *methgala* (weigh/ burden- / equipoise) (of) a *dharraten*^w (small ant/ mote/ atom)^w; and *en* (if/ albeit) *tako*⁸⁷ (it^w be) is a *hasanatan*^w (meritorious-deed)^w [He] doubles it^w and accords [He] from *ladon*⁸⁸ (directly and possessively from) Him a remuneration great.

41. So how whence⁸⁹ came We from each *Ummten*^w (people/ community)^w by a *sha'beeden* (witnesser/ testifier), and came We by you^s on these *sha'beedan* (witnesser- / testifier).

42. Then-day long⁹⁰ who^r they^z disbelieved and they^z disobeyed the messenger if⁹¹ (to be) leveled by them the Earth^w and not conceal they^z Allah a discourse⁹².

43. O you, who^r they^z believed let-not near you^z the Prayer^w while you^f (are) drunk until you^z know what you^z say; nor *junuban*⁹³ (in the "great incidence"), except passing through a path until *taghta'selo*⁹⁴ (you^z fully shower or bathe); and *en* (if) you^c were ill or on a journey or came an *ahadon*⁹⁵ (a lone/ anyone) of you^b from the *gha'ette*⁹⁶ (place of personal relief) or *lamastom*⁹⁷

بِالْيَوْمِ وَلَا بِاللَّهِ يُؤْمِنُونَ وَلَا النَّاسُ لَهُ الشَّيْطَانُ يَكُنْ وَمَنْ الْآخِرَ قَرِينًا فَسَاءَ قَرِينًا ﴿٣٩﴾

وَالْيَوْمِ بِاللَّهِ ءَامَنُوا لَوْ عَلَيْهِمْ وَمَاذَا كَانَ اللَّهُ رَزَقَهُمْ مِمَّا وَأَنْفَقُوا الْآخِرَ عَلَيْهِمْ بِهِمُ اللَّهُ ﴿٤٠﴾

تَكَ وَإِنْ ذَرَّةً مِنْقَالٍ يَظْلِمُ لَا إِلَهَ إِلَّا لَهُ مِنْ وَيُؤْتِ بِضَعْفِهَا حَسَنَةً عَظِيمًا أَجْرًا ﴿٤١﴾

بِشَهِيدٍ أُمَّةٍ كُلِّ مِنْ جَعَلْنَا إِذَا فَكَيْفَ شَهِيدًا هُنَّ لَا عَلَى بَكَ وَجَعَلْنَا ﴿٤٢﴾

وَعَصَوْا كَفَرُوا الَّذِينَ يَوْمُ يَوْمِيذٍ وَلَا الْأَرْضُ بِهِمْ تَسْوَى لَوْ الرُّسُولُ حَدِيثًا اللَّهُ يَكْتُمُونَ ﴿٤٣﴾

الصَّلَاةَ تَقْرَبُوا لَا ءَامَنُوا الَّذِينَ يَتَأَيُّهَا مَا تَعْلَمُوا حَتَّى سَكَّرْنِي وَأَنْتُمْ سَبِيلَ عَابِرِي إِلَّا جَنْبًا وَلَا تَقُولُونَ عَلَى أَوْ مَرَضَى كُتْمَ وَإِنْ تَغْتَسِلُوا حَتَّى الْغَائِطِ مِنْ مِنْكُمْ أَحَدٌ جَاءَ أَوْ سَفَرٍ

⁸⁵ It is correct to consider "ماذا" as a single particle= "what" or to consider it two particles: "ما" = "what" and "ذا" = that! See اعراب القرآن، لمحمود صافي Here it could be either or both!

⁸⁶ The word "wrongs" has myriads of meanings, among them: curtails or diminishes, as in this case!

⁸⁷ Tako=ta'kon, shortened for resoluteness and assertiveness, see تفسير الفخر الرازي

⁸⁸ The word "لن" is closer than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن"، thus, "لن" which closer spatially and more specific! So, "directly and possessively from" (Him) seems to indicate such closeness! See اللسان!

⁸⁹ This "إذا" is not a conditional article, See اعراب القرآن، لمحمود صافي

⁹⁰ The word "يود" translated as "longs" means an earnest, heartfelt desire, especially for something beyond reach! That is to say: what many long for is not going to happen!

⁹¹ The particle "لو" since it is to a future-connected verb, probable to occur and not sure it's a present occurrence, such a "لو" amounts to "if" or "when!" See ابن هشام

⁹² The word "discourse" = "حديثا" here means a single statement of fact, as all their senses will testify against them.

⁹³ The word "junban" = "جنباً" means having had ejaculation by sexual intercourse or other means, such as ejaculating in a dream! When one is "junban" = "جنباً" it is said he is in the "great incidence," as opposed to the "lesser incidence" when one breaks his "wodbo'a" = the cleansing for performance of the Prayer.

⁹⁴ The word "taghtaselo" means to have "ghosl" = full shower or bath of the body after having had ejaculation for any reason. The "ghosl" is to be done in a Share'yah prescribed manner.

⁹⁵ See the Lexicon attached to this Translation regarding "أحد"

⁹⁶ The word "gha'ett" = "غانط" literally means a depression in the land. Because The Qur'an uses rather elegant and lofty language, so it uses metonymy and figures of speech to indicate some-thing, i.e. not directly but indirectly, a system the Arabic tongue is well used to. So, "algha'ett" = "غانط" = depression in the land where a person goes for privacy for self relief, i.e. emptying of one's bowels/bladder! So euphemistically it is used to indicate such privacy for that purpose.

(you^z had: sexual-intercourse with/mutually salaciously touched) the women then not you^z found water then *tayamamo*⁹⁸ (let-have a waterless ablution as prescribed) a good *ssa'eedan* (cleansed-dust/soil) and let-wipe yourⁿ faces and yourⁿ hands^w; verily Allah [was]: *Afonwan* (iterative Pardoner) *Ghafooran* (iterative Forgiver).

مَاءً يَجِدُوا فَلَمْ يَلْبَسُوا لَمَسْتُمْ أَوْ
فَامْسَحُوا طَيِّبًا صَعِيدًا فَتَيَمَّمُوا
عَفْوًا كَانَ اللَّهُ إِنَّ وَأَيَّدِيكُمْ بوجوهكم
غُفُورًا ﴿٢٠﴾

44. Have not seen [you^s] to whom^t they^z (had been) given a lot of the book they^z purchase the misguidance^w and they^z want that you^z stray the path.

مَنْ نَصِيبًا أوتُوا الَّذِينَ إِلَى تَرَأْتُمْ
وَيُرِيدُونَ الضَّلَلَةَ يَشْتَرُونَ الْكِتَابَ
السَّبِيلَ تَضِلُّوا أَنْ
بِاللَّهِ وَكَفَى بِأَعْدَائِكُمْ أَعْلَمُ وَاللَّهُ
نَصِيرًا بِاللَّهِ وَكَفَى وَلِيًّا ﴿٢١﴾

45. And Allah (is) knower by yourⁿ foes and sufficed by Allah *Wa'leyyan* (Guardian/Ally) and sufficed by Allah *Na'sseeran* (multitudinous-Succorer).

46. Of whom^t *bado*⁹⁹ (they who: adopted the Jewish "law"/customs/repented) they^z distort the *ka'lem*^x (plural of word/sentence)^x a'n (off) its^x places¹⁰⁰ and say they^z: we heard and we disobeyed; and let-hear [you^s] other than *musma'en*¹⁰¹ (hearer/to be heard you^s) and *ra'eana*¹⁰² (be considerate to us/foolish/hasty you^s) twistingly (of) their tongues¹⁰³ and discredibly¹⁰⁴ in the religion; and surely had they^z: said we heard and we obeyed and let-hear [you^s] and *undborna* (let you^s: pay attention to us/give us respite) surely [was] *khayran* (choicer/worthier) for them and upright-straighter; [and,] but cursed them Allah by their disbelief; so they^z believe not except a little/a few¹⁰⁵.

عَنِ الْكَلِمِ تَخْرِفُونَ هَادُوا الَّذِينَ مِنْ
وَعَصَيْنَا سَمِعْنَا وَيَقُولُونَ مَوَاضِعِهِ
بِالسَّيِّئَةِ لَيْثًا وَرَاعِنَا مُسْمَعٌ غَيْرَ وَاسْمَعُ
سَمِعْنَا قَالُوا أَنَّهُمْ وَلَوْ الَّذِينَ فِي وَطَعْنَا
هُمْ خَيْرًا لَكَانَ وَانْظُرْنَا وَاسْمَعُ وَأَطَعْنَا
فَلَا بِكَفَرِهِمُ اللَّهُ لَعَنَهُمْ وَلَكِنْ وَأَقْوَمَ
﴿٢٢﴾ قَلِيلًا إِلَّا يَوْمُونَ

47. O, you who^t *oto* (had been accorded they^z) the book let-believe you^z by what *naẓẓalna* (We repetitively descended) *musaddeqan*¹⁰⁶ (accepter as credible) for what (is) with you^b of before [We] efface faces^x then *narrodda*¹⁰⁷

يَا أَيُّهَا الَّذِينَ آمَنُوا الْكِتَابَ أوتُوا الَّذِينَ يَتَأَيُّهَا
أَنْ قَبْلَ مِنْ مَعَكُمْ لِمَا مُصَدِّقًا نَزَّلْنَا

⁹⁷ The word "lamastum" has several meanings, such as: (1) touching; (2) euphemism for having had sexual intercourse out of need versus for simple pleasure, as *اللماسة = seeking out of need*. See الهادي!

⁹⁸ The word "tayamamo" = "تَيَمَّمُوا" means: for lack of water to make ablution for the Prayer strike a clean soil with the palms of the two hands and wiped the face and hands!

⁹⁹ The word "bada" for the singular and "bado" for the plural has three distinct Arabic meanings: (1) returned to the truth; (2) returned and repented; (3) entered into the "law" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does not have a word for "religion" per se, that is why they say: "lam;" that is they say the Mosaic Law, instead of Mosaic religion!

¹⁰⁰ That is: *lam;* "bearing it out of its proper context!"

¹⁰¹ The phrase "hear you other than musma'en" carries a paradoxical meaning: on the good side it could mean that may you not be a hearer of any bad thing; or on the bad side it means that may you be robbed of the capacity to talk or be heard you again, i.e. wishing deafness for him! Clearly the Jews meant the second meaning for the Prophet! See التفاسير كتب!

¹⁰² See *Ayah* (S2:104) instructs the Muslims not to use "ra'end!" One meaning is: (1) [you s] consider us, by way of being kind and considerate. (2) The second meaning is: [you s] hasty, foolish, rash and thoughtless, as the Jews used to address Mohammad (SAWS).

¹⁰³ The Jews used to address Mohammad (SAWS) and twist their tongue almost impermeably to mean: (you) hasty, foolish, rash and thoughtless.

¹⁰⁴ In fact both words "twistingly" and "discredibly" in this *Ayah* are stated in the adverbial construct! See إعراب القرآن، لمحمود صافي!

¹⁰⁵ That is a "mini-belief," not deserving to be called "belief" per se! Or only a few of them believe! See القرطبي!

¹⁰⁶ The word "musaddeqan" is more than an "affirmer," it is accepter of the referent as credible!

¹⁰⁷ The word "نَزَّلْنَاهَا" is rooted in "رَدَّ" meaning forthwith-retuned; example the greeting must be "forthwith retuned," as in: "And when (had) been greeted you^c by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it." (S 4: 86)!

([We] forthwith-return) it ^x over its ^{x108} rears; or [We] curse them like [We] cursed companions (of) the Sabbath; and [was] Allah's command <i>mafoolan</i> (inevitably done/fulfilled).	أَوْ أَدْبَارَهَا عَلَىٰ فَرْدَهَا وَجُوهًا نَطْمِسُ الْأَسْبَتِ أَصْحَابَ لَعْنًا كَمَا نَلْعَنُهُمْ ﴿١٠٨﴾ مَفْعُولًا اللَّهُ أَمْرٌ وَكَانَ
48. Verily Allah forgives not to (be) partnered by Him (other deities); and [He] forgives what (is) lesser than <i>tha'leka</i> (afar-that-it) ^x for whom ^p [He] wills; and whoever[be] partners by Allah then <i>qad</i> (already and confirmatively) <i>iftra</i> ([be] crafted a lie for fraudulent end) a great sin.	مَا وَيَغْفِرُ بِهِ يَشْرِكُ أَنْ يَغْفِرَ لَا إِلَهَ إِلَّا بِاللَّهِ يَشْرِكُ وَمَنْ يَشَاءُ لِمَنْ ذَلِكَ دُونَ ﴿١٠٩﴾ عَظِيمًا إِنَّمَا أَفْتَرَىٰ فَقَدْ
49. Have not [you ^s] seen to whom ^r <i>youzakkeo</i> (they ^z exculpate and laud) ¹⁰⁹ their selves ^w indeed Allah <i>youzakey</i> ([He] exculpates/ befits/ suits and blesses) whom ^p [He] wills and not <i>yodh'lamoona</i> ¹¹⁰ (to be wronged they ^z) a <i>fa'tila</i> ¹¹¹ (entwined skin slough/ thin thread in the slit of a date-stone).	بَلْ أَنْفُسَهُمْ يُزَكُّونَ الَّذِينَ إِلَىٰ تَرَأْتُمْ فَتِيلًا يُظْلَمُونَ وَلَا يَشَاءُ مَنْ يُزَكِّي اللَّهُ ﴿١١٠﴾
50. Let-look [you ^s] how <i>yastarona</i> (they ^z craft a lie for fraudulent end) on Allah the untruth ^x and sufficed by it ^x a sin ^x manifest ^x .	الْكُذْبِ اللَّهُ عَلَىٰ يَفْتَرُونَ كَيْفَ أَنْظُرُ ﴿١١١﴾ مُبِينًا إِنَّمَا بِهِمْ وَكَفَىٰ
51. Have not seen [you ^s] to whom ^r they ^z <i>oto</i> (had been accorded/ given) a lot of The Book they ^z believe by the <i>jeb'te</i> ¹¹² (idol deities besides Allah) and the <i>Tta'ghoo'te</i> ¹¹³ (devil/ orrule by tyrant or irreligious-man-made system) and say they ^z for whom ^r they ^z disbelieved: those (are) <i>abda</i> (of better/ have more aright-guidance) than who ^r they ^z believed a path.	مِنْ نَصِيبًا أَوْتُوا الَّذِينَ إِلَىٰ تَرَأْتُمْ بِالْحَبْتِ يُؤْمِنُونَ الْكِتَابِ كَفَرُوا لِلَّذِينَ وَيَقُولُونَ وَالطَّبْعُوتِ ءَامَنُوا الَّذِينَ مِنْ أَهْدَىٰ هَتُولَاءِ ﴿١١٢﴾ سَبِيلًا
52. Those (are) whom ^r cursed them Allah; and whom ^p Allah curses surely never [you ^s] find for him a <i>na'sseeran</i> (multitudinous-succorer).	يَلْعَنَ وَمَنْ اللَّهُ لَعَنَهُمُ الَّذِينَ أَوْلَيْتَكَ ﴿١١٣﴾ نَصِيرًا لَهُمْ نَجِدَ فَلَنْ اللَّهُ
53. Or for them a lot of the proprietorship so then not <i>youa'tona</i> (they ^z accord/ give) the mankind a <i>na'qeera</i> ¹¹⁴ (tiny dot on the head cap of the date-stone).	لَا فَإِذَا الْمَلِكِ مِنْ نَصِيبِ هُمْ أَمْ ﴿١١٤﴾ نَقِيرًا النَّاسِ يُؤْتُونَ
54. Or they ^z envy the mankind over what Allah <i>aa'ta</i> (accorded/ gave) them of His munificence; then <i>qad</i> (already and affirmatively) <i>aa'tayna</i> (We accorded/ given) <i>aala</i> ¹¹⁵ (family of/ house of/ kin of/ the notables of the family	ءَاتَيْنَهُمْ مَا عَلَىٰ النَّاسِ يَحْسُدُونَ أَمْ ءَالَ ءَاتَيْنَا فَقَدْ فَضْلَهُ مِنْ اللَّهِ وَأَتَيْنَهُمُ وَالْحِكْمَةَ الْكِتَابِ إِبْرَاهِيمَ

¹⁰⁸ So it is "its^w rears" = "أدبارها," not "their rears," as this could mean: "أدبارهم"

¹⁰⁹ The word "يزكون" here means they^z exculpate and lauded themselves! See اللسان and الطبري

¹¹⁰ The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!

¹¹¹ The word "fatila" = "فتيلا" means the skin-slough/ the thread in the cleft of a date-stone, i.e. example of *paucity* for closeness to nothingness.

¹¹² That is idle deities besides Allah, such as foreteller, magician, or idles!

¹¹³ The word "at-Taghoo't" = "الطاغوت" has several meanings; see the *Lexicon* attached to this *Translation*.

¹¹⁴ The word "naqeera" = "نقير" means: a tiny dot on the head cap of the date-stone, i.e. very *minuscule* value; example of *paucity* for contemptible sum.

¹¹⁵ The word "آل" has many meanings, among them: (1) the distant indistinguishable human apparition, (2) the family of a person, i.e. wife and children, (3) the chiefs or the notables of a family, (4) the followers of a certain leaders! It is used to *ennoble* and *dignify*.

of) Ebraheema (Abraham) the book and the *bekmata*^{w116} (*wisdom*)^w and *aa'tayna* them a great proprietorship.

55. So of them who^p [he] believed by him/it^x and of them who^p [he] repelled *a'n* (regarding) him/it^x and sufficed by Hell^w a *Sa'era*^w (intensely kindling Fire).

56. Verily who^r they^z disbelieved by Our *Aya'te*^w (messages) will *nussley*¹¹⁷ ([We] broil) them (on/by) a Fire^w; every-when¹¹⁸ ripened-she^{y119} their skins^x We substituted them skins^x other than it^{w120} so that they^z taste the torment; verily Allah [was] Mighty *Hakeeman*¹²¹ (infinite *bekmah*¹²² Possessor).

57. And who^r they^z believed and they^z worked the righteous-works^w [We] shall admit them (into) paradises^w/gardens^w run^w from under it^w the rivers immortals they^z (are) in it^w forever; for them in it^w (are) spouses (wives) *mutta'hbaraton*^w (she-they had been purged)^w; and [We] admit them (into) a compounded shade (i.e. shaded shades).

58. Verily Allah commands you^z to *toaddo*¹²³ (personally deliver or pay the full obligations of) the *amana'tee*¹²⁴ (the entrusted: possessions/responsibilities/duties) to their owners¹²⁵; and if you^c ruled among the mankind that you^z rule by the justice; verily Allah, (is) *ne'emma*¹²⁶ (what excellent) [He] exhorts¹²⁷ you^b by it^x; verily Allah [was] *Sa'meean*¹²⁸ (Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer), *Basseeran* (keen: Seer/-comprehensive Knower of the facts and their ultimate consequences).

عَظِيمًا مُلْكًا

صَدَّ مَنْ وَمِنْهُمْ بِمَاءٍ ءَامِنٍ مَنْ فَمِنْهُمْ
سَعِيرًا بِجَهَنَّمَ وَكَفَىٰ عَنْهُ

سَوْفَ بِقَائِلَتِنَا كَفَرُوا الَّذِينَ إِنَّ
جُلُودَهُمْ نَضِجَتْ كُلَّمَا نَارًا نَصَلَيْهِمْ
لِيَذُوقُوا غَيْرَهَا جُلُودًا بَدَلْنَاهُمْ
عَنْزِيرًا كَانَ اللَّهُ إِنَّ الْعَذَابَ
حَكِيمًا

الْصَّالِحِينَ وَعَمِلُوا ءَامَنُوا وَالَّذِينَ
نَحْتَبَا مِنْ تَجْرِ جَنَّتِ سَنَدَخْلُهُمْ
فِيهَا هُمْ أَبَدًا فِيهَا خَالِدِينَ الْأَنْهَرُ
ظِلِيلًا ظِلًّا وَنُدْخِلُهُمْ مُطَهَّرَةً أَنْزُوجَ

الْأَمْنَتِ تَوَدُّوْا أَنْ يَأْمُرَكُمْ اللَّهُ إِنَّ *
النَّاسَ بَيْنَ حَكَمَتُمْ وَإِذَا أَهْلَهَا إِلَى
نِعْبًا اللَّهُ إِنَّ بِالْعَدَلِ تَحْكُمُوا أَنْ
سَمِيعًا كَانَ اللَّهُ إِنَّ بِمَاءٍ يَعِظُكُمْ
بَصِيرًا

¹¹⁶ The English word "wisdom" is highly inadequate term to describe its supposed Arabic equivalent "bekmah!" See the *Lexicon* attached to this Translation, for an exposition!

¹¹⁷ The word "نصليهم" transliterated "nusley" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is immersed in the intensely heated Fire!

¹¹⁸ The "ما" in "كلما" is the "time" "ما" example: لا أكلّمك مادمت صائماً = I talk (to) you not while you are fasting!

¹¹⁹ The word "نضج" in "نضجت" = "ripened," and not "burned," as some maintain! As linguistically "نضج" = "انطبخ أو طبخ" = cooked, not burned! If "burned" was intended the text would have said so!

¹²⁰ The pronoun "it" here is used for, as the Merriam Webster Dictionary says: "a group or classification of individuals or thing." Thus, this "it" means the *skins*!

¹²¹ See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "الحكيم"

¹²² See the *Lexicon* attached to this Translation for "bekmah!"

¹²³ With respect the word "toaddo," it is to be noted that it is from "أداء," meaning: *personally performing (the obligation)*, e.g.: a payer must pay the payment to the payee in person or in certain circumstances the payee's legal representative! This is in contrast to "وافى" = "وفى" paid the full obligations in any way!!

¹²⁴ The word "amanah" is the plural of "amanah," "أمانة," which has several meanings: (1) entrusted possession(s) to a trustworthy keeper; (2) any duty or responsibility that is charged by one to another.

¹²⁵ The word "أهلها" means their: owners, deservers, worthy of it!

¹²⁶ The "ما" in "نعما" is the particle which *most*, if not *all*, translators either ignore (intentionally or not) or misinterpret as "of!" This particle according to the linguists and the majority of The Qur'an commentators say that it's *extra* but meant to intensify the action it modifies! This author is among those who do not believe that there is a single letter in The Qur'an which is extra per se! But surely this "ما" and some times "من" are for intensification! Some time it is referred to as "ما المصدرية" = the infinitive *ma*!

¹²⁷ The word "يعظكم" rooted in "وعظ" = "exhorted" / "admonished," and "موعظة" could mean: *exhortation* or *admonition*!

¹²⁸ See an elaboration of the word "Sameean" in the *Lexicon* attached to this Translation!

59. O you who^r they^z believed let-obey you^z Allah and let-obey you^z the messenger and the command possessors¹²⁹ of you^b; then *en (if)* mutually you^c altercated in a thing^x then *ruddoho*¹³⁰ (*let-forthwith-return it^x you^z*) to Allah and the messenger *en (if)* you^c were believing by Allah and The Day [The] Last; *tha'leka (afar-that-it)*^x (*is*) *khayron (choicer/superior/-worthier)* and *absa'no*¹³¹ (*perfecter and beautifuler*) *ta'aweelan (ultimate:construing/ explanation)*.

60. Havenot seen [you^s] to whom^r they^z claim that they believed by what (*had been*) descended to you^g and what (*had been*) descended of before you^g; they^z want to mutually adjudicate to the *Ttaghoot*¹³² (*the devil/-devil's rule/ the tyrant or his rule/ an irreligious-man-made system*)^x and *qad (already and affirmatively)* (*had been*) commanded they^z to disbelieve they^z by it^x; and wants the Satan to misguide them an afar misguidance.

61. And if (*had been*) said for them: let-come you^z to what Allah descended and to the messenger you^g saw the hypocrites repel *a'n (regarding)* you^g *ssododan*¹³³ (*decisive-repelling*).

62. Then how if/then¹³⁴ betided^w them a disaster^w by what advanced^w their hands^w; afterwards they^z came (to) you^g *yablefona (swearing they^z)* by Allah *en (not)* we wanted except *ehsan*¹³⁵ (*benevolence and reverence*) and harmony.

63. Those (*are*) whom^r Allah knows what (*is*) in their hearts so let-shun [you^s] *a'n (regarding)* them and let-exhort¹³⁶ them [you^s] and so let-say [you^s] for them in their selves^w an eloquent say.

64. And not We sent of a messenger except to (*be*) obeyed [be] by Allah's leave; and had that they *edb (when)* *dbalamoa*¹³⁷ (*they^z wronged to*) their selves^w came they^z

اللَّهُ أَطِيعُوا ءَامَنُوا الَّذِينَ يَتَأْتُوا
مِنْكُمْ أَلَامَ وَأُولَى الرَّسُولِ وَأَطِيعُوا
اللَّهُ إِلَىٰ فَرْدُوهُ شَيْءٌ فِي تَنْزَعَتُمْ فَإِنَّ
بِاللَّهِ تَوَمُّنُونَ كُنْتُمْ إِنْ وَالرَّسُولِ
وَأَحْسَنَ خَيْرَ ذَلِكَ الْآخِرَ وَالْيَوْمِ
تَأْوِيلًا ﴿٥٩﴾

أَنَّهُمْ يَزْعُمُونَ الَّذِينَ إِلَىٰ تَرَأْتُمْ
مِنْ أُنْزِلَ وَمَا إِلَيْكَ أُنْزِلَ بِمَا ءَامَنُوا
إِلَىٰ يَتَحَاكَمُوا أَنْ يُرِيدُونَ قَتْلَكَ
بِهِ يَكْفُرُوا أَنْ أَمْرًا وَقَدْ الطَّبْعُ
ضَلَالًا يَضِلُّهُمْ أَنْ الشَّيْطَانُ وَيُرِيدُ
بَعِيدًا ﴿٦٠﴾

اللَّهُ أُنْزِلَ مَا إِلَىٰ تَعَالَوْا هُمْ قِيلَ وَإِذَا
الْمُنَافِقِينَ رَأَيْتَ الرَّسُولَ وَإِلَىٰ
صُدُّوًا عَنْكَ يَصُدُّونَ ﴿٦١﴾

قَدِمَتْ بِمَا مُصِيبَةً أَصَابَتْهُمْ إِذَا فَكَيْفَ
إِنْ بِاللَّهِ حَلْفُونَ جَاءَوكَ ثُمَّ أَيْدِيَهُمْ
وَتَوْفِيقًا إِحْسَنًا إِلَّا أَرَدْنَا ﴿٦٢﴾

فِي مَا اللَّهُ يَعْلَمُ الَّذِينَ أَوْلَتْكَ
وَقُلْ وَعِظْهُمْ عَنْهُمْ فَأَعْرِضْ قُلُوبَهُمْ
بَلِيغًا قَوْلًا أَنْفُسِهِمْ فِي هُمْ ﴿٦٣﴾

لِيُطَاعَ إِلَّا رَسُولٌ مِنْ أَرْسَلْنَا وَمَا
ظَلَمُوا إِذْ أَنَّهُمْ وَلَوْ بِاللَّهِ بِإِذْنِ

¹²⁹ That is the designated authority over you!

¹³⁰ The word “فَرْدُوهُ” is rooted in “رَدَّ” meaning *forthwith returned*; example the greeting must be “*forthwith returned*,” as in: “And when (*had*) been greeted you^z by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it.” (S4: 86)!

¹³¹ There is no English word for أحسن = *absane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!

¹³² The word “at-Taaghoot”= “الطاغوت” the “devil”, or “rule by the devil,” “the tyrant” or “the rule by the tyrant,” an “irreligious-man-made system” invested with authority to supposedly achieve various societal or scientific good ends!

¹³³ The word “sododan”= “صُدُّوًا” could be (1) quasi-infinitive noun (“إِسْمٌ مَصْدَرٌ”) implying a *strong* repelling; (2) or infinitive noun for “صَدَّ” implying a *repetitive* repelling; or (3) a *plural* for the word “sadda”= “صَدَّ” singular repelling, away in *disgusts* and *disbelief*, and thus the *plural* is “repulsion”= “صُدُّوًا” is the *infinitive* noun implying *decisive* turning away of their faces in disagreement and disbelief by *every* one of the hypocrites *every* time!

¹³⁴ This “إِذَا” is *not* a conditional article, See اعراب القرآن، لـ محمود صافي!

¹³⁵ When this great *Ayah* exposed the unbelievers for seeking judgment from other than Allah and His Messenger, they swore that all they wanted “an all around beautiful work (of their action, to avoid sensitivities and the like) and a real harmony!

¹³⁶ The word “عِظْهُمْ” rooted in “وَعِظَ” = “exhorted” or “admonished,” see footnote 979 above regarding “وَعِظَ”!

¹³⁷ See the *Lexicon* attached to this Translation for “ظالم”= “فَاعِلُ الظَلَمِ”= “injustice-doer” and “ظالم”= “wronger!”

(to) you^g then *istaghfaro*¹³⁸ (they^z sought forgiveness) (from) Allah and *istaghfara* (sought forgiveness) for them the messenger surely they^z (would have) found Allah *Tanwaban* (iterative Relent) *Raheeman* (iterative mercy Giver).

اللَّهُ فَاسْتَغْفَرُوا جَاءُوكَ أَنْفُسَهُمْ
اللَّهُ لَوْجَدُوا الرَّسُولَ لَهُمْ وَاسْتَغْفَرَ
رَحِيمًا تَوَابًا ﴿٦٤﴾

65. So no, by your^t Lord not they^z believe until they^z adjudicate you^g in what wrangled among them; afterwards not find they^z in their selves^w (any) constraint¹³⁹ of what you^g judged and they^z submit a full-submission¹⁴⁰.

حَتَّى يُؤْمِنُوبَ لَا وَرَيْكَ فَلَا
لَا ثُمَّ بَيْنَهُمْ شَجَرَ فِيمَا يُحْكَمُوكَ
مِمَّا حَرَجًا أَنْفُسِهِمْ فِي تَجَدُّوا
تَسْلِيمًا وَتَسْلَمُوا قَضَيْتَ ﴿٦٥﴾

66. And had surely We (*had*) written on them that let-kill you^z yourⁿ selves^w or let-exit you^z from yourⁿ homes^w not (would have) done it^x they^z except a few of them; and had that they did what they^z (*were being*) exhorted¹⁴¹ by it^x surely [was] *kbayran* (choicer/ superior/ worthier) for them and harder a firmness (for their faith).

أَقْتُلُوا أَنْ عَلَيْهِمْ كَتَبْنَا أَنَّا وَلَوْ
مَا دِيرَكُمْ مِنْ أَخْرَجُوا أَوْ أَنْفُسَكُمْ
فَعَلُوا أَنَّهُمْ وَلَوْ مِنْهُمْ قَلِيلٌ إِلَّا فَعَلُوهُ
لَهُمْ خَيْرًا لَكَانَ بِهِمْ يُوعَظُونَ مَا
تَثْبِيَةً وَأَشَدَّ ﴿٦٦﴾

67. And then surely *aa'taynahum* (We would have accorded-/given them) from *ladon*¹⁴² (directly and possessively from) Us a great remuneration.

عَظِيمًا أَجْرًا لَدُنَّا مِنْ لَا تَيْنَهُمْ وَإِذَا
﴿٦٧﴾

68. And surely We (*would have*) aright-guided them *sserattan* (single and specific path) straight.

مُسْتَقِيمًا صِرَاطًا وَلَهْدَيْنَهُمْ ﴿٦٨﴾

69. And whoever [be] obeys Allah and the Messenger then those (*are*) with whom^r Allah *an'ama*¹⁴³ (graced bounteously and ennoblingly the most desirable and delighting boons)¹⁴⁴ on them of the prophets and the *sseddeqeena*¹⁴⁵ (indeed the steadfast affirmers and ever practicers of the truth), and the martyrs and the *ssa'lebeena* (righteous-people); and *basona* (what ultimately perfected and beautified) (*are*) those companionate¹⁴⁶.

مَعَ فَأُولَئِكَ وَالرَّسُولَ اللَّهُ يُطِيعُ وَمَنْ
الَّتِيَعْنَ مِنْ عَلَيْهِمُ اللَّهُ أَنْعَمَ الَّذِينَ
وَالصَّالِحِينَ وَالشَّهَدَاءِ وَالصَّادِقِينَ
رَفِيقًا أُولَئِكَ وَحَسَنَ ﴿٦٩﴾

70. *Tha'leka* (afar-that-it) ^x (*is*) the munificence from Allah and sufficed by Allah Omniscient.

بِاللَّهِ وَكَفَى اللَّهُ مِنَ الْفَضْلِ ذَلِكَ
عَلِيمًا ﴿٧٠﴾

¹³⁸ The word *istaghfara*="استغفر" = "طلب الغفران" = "[be] sought forgiveness!" In English there is no seemly way to say: "استغفر" *per se*! So I settled for saying: "[be] sought forgiveness!"

¹³⁹ The word "حرج" = "أضيق الضيق" see "اللسان" e.g.: if you were to get two identical sheets of papers and put them congruently against one another the space between them is called "حرج" that is there is practically nothing narrower than that space between the two sheets of paper! Also, "حرج" could mean "sim!"

¹⁴⁰ The word "تسليما" is infinitive noun for submit! Hence, it is to be qualified by affixing full to it; as submissively is an adverb not an infinitive noun!

¹⁴¹ The word "يوعظون" rooted in "وعظ" = "exhorted" / "admonished," and "موعظة" could mean: exhortation or admonition!

¹⁴² The word "لدن" is closer than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن" thus, "لدن" which is closer spatially and more specific! So, "directly and possessively from" (You) seems to indicate such closeness! See "اللسان"!

¹⁴³ The word "أنعم" denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted! There is no English word to express all the various ideas denoted by "أنعم"! So, the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting!

¹⁴⁴ See the *Lexicon* attached to this Translation for "ne'amah" ("boon")!

¹⁴⁵ The word "sseddeqeen" = "صديقين" means they who are indeed steadfast affirmers and practicer of the truth!

¹⁴⁶ The word "رفيقا" is either (حال) adverbial or (تميز) specificative, in both instances meaning each companion!

71. O you who ^r they ^z believed let-take you ^z your ⁿ precaution so let-bolt you ^z (in military) detachments or let-bolt you ^z together.
72. And verily of you ^b certainly who^p [he] surely assuredly¹⁴⁷ loiters; then *en (if)* betided ^w you ^b a disaster ^w said [he]: *qad (already and affirmatively) an'ama*¹⁴⁸ (graced bounteously and ennoblingly the most desirable and delighting boons)¹⁴⁹ Allah on me *edh (when)* not [I] was with them *sha'beedan (witnesser)*.
73. And indeed *en (if)* betided you ^z munificence ^x from Allah surely assuredly¹⁵⁰ say they ^z as if not was between you ^b and [between] him affection: *yalayta (O, for a longing that)* I was with them so [I] win a great win.
74. So let-mutually fight in Allah's path who ^r they ^z sell¹⁵¹ the life^w (of) the world^w by the Hereafter^w and whoever [he] mutually fights in Allah's path then [he] (is to be) killed or [he] prevails so will *nua'te* (We accord/allot him) a great remuneration.
75. And what (is) for you ^b not mutually fight you ^z in Allah's path and¹⁵² the *musta'dh'afeena*¹⁵³ (deemed weaklings) of the men and the women and the children who ^r say they ^z: our Lord let-exit us [You ^s] from this ^w the village ^w the *dha'leme*¹⁵⁴ (injustice-doer) (are) its ^w folks; and let-make [You ^s] for us from *ladon*¹⁵⁵ (directly and possessively from) You ^g *awa'leyan* (guardian/ally) and let-make [You ^s] for us from *laddon* You ^g a *na'sseeran* (multitudinous-succorer).
76. Who ^r they ^z believed mutually they ^z fight in Allah's path; and who ^r they ^z disbelieved mutually they ^z fight in the *Ttagboot's (devil/devil's rule/tyrant or his*
- حِذْرَكُمْ خُذُوا ءَامَنُوا الَّذِينَ يَتَأْتُوا
جَمِيعًا أَنْفَرُوا أَوْ ثَبَاتٍ فَأَنْفَرُوا
فَإِنْ لَّيَبُطَنَّ لَمَنْ مِنْكُمْ وَإِنْ
اللَّهُ أَنْعَمَ قَدْ قَالَ مُصِيبَةً أَصَابَتْكُمْ
شَهِيدًا مَعَهُمْ أَكُنْ لَمْ إِذْ عَلَى
لَيَقُولَنَّ اللَّهُ مِنْ فَضْلٍ أَصَابَكُمْ وَلَيْنَ
مَوَدَّةً وَبَيْنَهُ بَيْنَكُمْ تَكُنْ لَمْ كَانَ
فَوْزًا فَأَفُوزَ مَعَهُمْ كُنْتُ يَلِيَّتَنِي
عَظِيمًا
الَّذِينَ اللَّهُ سَبِيلَ فِي فَلْيُقَاتِلْ
بِالْآخِرَةِ الدُّنْيَا الْحَيَاةَ يَشْرُونَ
أَوْ فَيُقَاتِلَ اللَّهُ سَبِيلَ فِي يُقَاتِلَ وَمَنْ
عَظِيمًا أَجْرًا نَفْسِهِ فَسَوْفَ يَغْلِبُ
اللَّهُ سَبِيلَ فِي تُقَاتِلُونَ لَا لَكُمْ وَمَا
الرِّجَالِ مِنْ وَالْمُسْتَضْعَفِينَ
رَبَّنَا يَقُولُونَ الَّذِينَ وَالْوَلَدَانِ وَالنِّسَاءِ
أَهْلُهَا الظَّالِمِ الْقَرْيَةِ هَبْذِهِ مِنْ أَخْرَجْنَا
وَأَجْعَلْ وَلِيًّا لَدُنْكَ مِنْ لَنَا وَأَجْعَلْ
نَصِيرًا لَدُنْكَ مِنْ لَنَا
اللَّهُ سَبِيلَ فِي يُقَاتِلُونَ ءَامَنُوا الَّذِينَ
سَبِيلَ فِي يُقَاتِلُونَ كَفَرُوا وَالَّذِينَ

¹⁴⁷ The "ل" in "الليبطن" and also "الليقولن" in the next *Ayah* # 73, are *juratory* "ل" = "ال القسم" amounting to = "التأكيد", i.e. affirmation, expressed in both cases by "assuredly"!

¹⁴⁸ See footnote 142 expressed regarding "an'ama!"

¹⁴⁹ See the *Lexicon* attached to this Translation for "ne'amah" ("boon")!

¹⁵⁰ The "ل" in "الليقلن" is a *juratory* "ل" = "ال القسم" amounting to = "التأكيد", i.e. affirmation, expressed here by "assuredly"!

¹⁵¹ That is they exchange the life of the world for the Hereafter, i.e. they get the Hereafter. Also, "يشرون" = they sell and "يشترون" = purchase! Example: "و شروه بثمان بخرس و كانوا فيه من الزاهدين" i.e. "And sold him they by a paltry price, counted silver coins!"¹⁵¹ And they were in him of the *zabadeen*, (low-estimators, deemed him insignificant)! (S12: 20).

¹⁵² This "and" and the two following are *copulative particles* = "حروف عطف" according to many *Qur'an* commentators!

¹⁵³ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!

¹⁵⁴ The word "الظالم" = "فاعل الظلم" = "the injustice-doer," as "الظالم" = "injustice!" Also, in this *Ayah*, the word "الظالم" is to qualify the word "أهل," in "أهلها," which is *singular* or *plural*! So here the "village" is Makkah, thus, in honor for this particular "village" the "wrong" is not associated with it, like in almost all other villages mentioned in The Qur'an, but to its people! And here since the "أهلها" could be treated as *plural* or *singular*, the singular is used to perhaps indicate that every one of them was a *wronger* or the overwhelming majority of them were so!

¹⁵⁵ The word "لذن" is closer than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن" thus, "لذن" which closer spatially and more specific! So, "directly and possessively from" (You) seems to indicate such closeness! See *اللسان*!

rule/an irreligious-man-made system)'s path; so let-mutually fight you^z the Satan's *aw'leyaa*¹⁵⁶ (guardians-/allies); verily the Satan's scheme [was] feeble.

77. Have not [you^s] seen to whom^t (*had been*) said for them: let-check you^z yourⁿ hands^w and *aqemo*¹⁵⁷ (*let-you^z uphold/sustain the prescribed obligations of*) the Prayer^w and *aa'to* (*let-you^z fulfill*) the *Zakata*^{w158} (*prescribed percentage of personal possessions*)^w; then *lamma* (*when/-whence*) (*had been*) written on them the fighting suddenly a team of them *yakbshawna* (*they^z reverently-fear*) the mankind as Allah's *khashya'te* (*reverent-fear*) or a harder *khashya'tan* (= *khashya'te*); and said they^z: our Lord wherefore wrote You^s the fighting on us; *lawla* (*why have not*) delayed us You^s to a near *ajalen*¹⁵⁹ (*term-limit*); let-say [you^s]: the world's^w *mat'ao* (*resource for transitory worldly delight*) (*is*) little while the Hereafter^w (*is*) *kabayron* (*superior/worthier*) for whom^p *ettaqa* (*he had reverently guarded not to displease Allah*); and not *todh'lamoona*¹⁶⁰ (*to be wronged you^z*) a *fa'tila* (*the entwined skin slough/thin thread in the slit of a date-stone*).

78. Wherever you^z be overtakes you^b the death and albeit you^z were in towers *mushayyada'ten*^{w161} (*well loftily built and calcite-covered*)^w; and *en* (*if*) betides them a *hasanaton*^w (*meritorious-deed*)^w they^z say: this^w (*is*) from *enda* (*by munificence of/by Rule of*) Allah; and *en* betides them *sayyeaton*^w (*demeritorious-deed*)^w they^z say: this^w (*is*) from *ende* (*issuing from you^s*); let-say [you^s]: all (*are*) from *ende* (= *enda*) Allah; then what (*is*) for these [the] people almost understand not a discourse.

79. What betided you^s of a *hasanaten*^w (*meritorious-deed*)^w so (*it^w is*) from Allah; and what betided you^s of a *sayyeaten*^w (*demeritorious-deed*)^w then (*it^w is*) from your^t self^w; and We sent you^s for the mankind a messenger; and sufficed by Allah *Sha'heedan* (*Witnesser/Testifier*).

80. Whoever [*he*] obeys the Messenger so *qad* (*already and affirmatively*) [*he*] obeyed Allah; and whoever [*he*] diverted then not We sent you^s over them a *ha'feedhan*¹⁶² (*multitudinous keeper-up*).

الشَّيْطَانِ أَوْلِيَاءَ فَقَاتِلُوا الطَّيْغُوتَ
ضَعِيفًا كَانَ الشَّيْطَانُ كَيْدَ إِنَّ

كُفُّوا لَهُمْ قِيلَ الَّذِينَ إِلَى تَرَأَلَمْ
وَأَتُوا الصَّلَاةَ وَأَقِيمُوا أَيْدِيَكُمْ
إِذَا الْقِتَالُ عَلَيْهِمْ كُتِبَ فَلَمَّا الزَّكَاةُ
كَخَشِيَةِ النَّاسِ تَخَشُّونَ مِنْهُمْ فَرِيقٌ
لِمَ رَبَّنَا وَقَالُوا خَشِيَةَ أَشَدَّ أَوْ اللَّهُ
إِلَى أَخْرَجْنَا لَوْلَا الْقِتَالُ عَلَيْنَا كَتَبَتْ
قَلِيلُ الدُّنْيَا مَتَّعَ قُلٌ قَرِيبٌ أَجَلٌ
تُظْلَمُونَ وَلَا اتَّقَى لِمَنْ خَيْرٌ وَالْآخِرَةُ
فَتِيلًا

وَلَوْ أَلَمْتُ بِدَرْكِكُمْ تَكُونُوا أَيْنَمَا
تُصِيبُهُمْ وَإِنْ مُشِيدَةٌ بَرُوجٍ فِي كُنْتُمْ
اللَّهُ عِنْدَ مِنْ هَذِهِ يَقُولُوا حَسَنَةً
مِنْ هَذِهِ يَقُولُوا سَيِّئَةً تُصِيبُهُمْ وَإِنْ
فَمَالَ اللَّهُ عِنْدَ مِنْ كُلِّ قُلٌ عِنْدَكَ
يَفْقَهُونَ يَكَادُونَ لَا الْقَوْمِ هَتُولَاءِ
حَدِيثًا

وَمَا اللَّهُ فَمِنْ حَسَنَةٍ مِنْ أَصَابَكَ مَا
نَفْسِكَ فَمِنْ سَيِّئَةٍ مِنْ أَصَابَكَ
وَكَفَى رَسُولًا لِلنَّاسِ وَأَرْسَلْنَاكَ
شَهِيدًا بِاللَّهِ

اللَّهُ أَطَاعَ فَقَدْ الرَّسُولَ يُطْعَمُ مَنْ
عَلَيْهِمْ أَرْسَلْنَاكَ فَمَا تَوَلَّى وَمَنْ
حَفِظًا

¹⁵⁶ The word "أولياء" could also mean, among them: *protector, friend*!

¹⁵⁷ The word "أقيموا" is rooted in "أقام" = uphold/sustain/maintain!

¹⁵⁸ See the *Lexicon* attached to this Translation for what is exactly the *Zakah*, and what its *implications* are!

¹⁵⁹ The word "الأجل" means term-limit, see *اللسان*!

¹⁶⁰ The word "مُشِيدَةٌ" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!

¹⁶¹ The word "مُشِيدَةٌ" = "*mushayyadli*" is an adjective describing *well, loftily built and covered by calcite*! See *اللسان*!

¹⁶² The word "حَفِظَ" is rooted in "حَفَظَ" = "kept-up" not just "kept, or maintained," or even "guarded!" *Merriam Webster's Dictionary* puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*!" (*Emphasis is added*)!

81. And say they: ^z obedience; then if *baraẓo*¹⁶³ (*they^z noticeably-went forth*) from *ende*¹⁶⁴ (*your^t vicinity/ quarters*), *bayyata*¹⁶⁴ (*nocturnally harbored an assault*)¹⁶⁵ a *ta'efa'ton*^w (*band/ group/ faction/ party*)^w of them other than which ^x says [*you^s*]/it^w (*the group*)¹⁶⁶; and Allah writes what *youbayyetona* (*they^z nocturnally harboring of assault*); so let-shun a'n (*regarding*) them [*you^s*] and let-trust [*you^s*] on Allah; and sufficed by Allah a Custodian.

82. Do then not they^z ruminate The Qur'an^x; and had [*it^x*] been from *ende* (*springing of*) other than Allah surely they^z (*would have*) found in it^x difference multitudinous.

83. And if came (*to*) them a matter^x of [*the*] security or [*the*] fear¹⁶⁷ they^z broadcasted by it^x; and had *raddo*¹⁶⁸ (*forthwith-returned they^z it^x*) to the messenger and to the command-possessioners of them surely knew it^x who ^r they^z deduce it^x of them; and *lawla* (*had it not been for*) Allah's munificence on you^z and His mercy^w surely you^z (*would have*) *ettaba'atom* (*closely-followed you^c*) the Satan save a few.

84. So let-mutually fight[*you^s*] in Allah's path; not (*to be*) charged [*you^s*] except your^t self^w; and let-incite [*you^s*] the believers *asa* (*craving a deed beyond one's means/ may*) Allah to check *ba'asa* (*warfare/ might*) (*of*) whom^r they^z disbelieved; and Allah (*is*) harder *Ba'asan* (= *ba'asa*) and harder *tankeelan* (*punishing-determent*).

85. Whoever [*he*] intercedes a *hasanatan*^w (*meritorious-deed*)^w intercession^w for him is a lot¹⁶⁹ of it^w; and whoever [*he*] intercedes a *sayyeatan*^w (*demeritorious-deed*)^w intercession^w for him is a *keflon*¹⁷⁰ (*sufficient portion/ -similar*) of it^w; and Allah [*was*] over everything *Muqetetan*¹⁷¹ (*Omnipotent/-Sustainer of time and place for all things*).

مَنْ بَرَزُوا فَإِذَا طَاعَةٌ وَيَقُولُونَ
الَّذِي غَيْرَ مِنْهُمْ طَائِفَةٌ بَيْتٌ عِنْدَكَ
يُيْتُونَ مَا يَكْتُبُ وَاللَّهُ تَقُولُ
اللَّهُ عَلَى وَتَوَكَّلْ عَنْهُمْ فَأَعْرِضْ
وَكَيْلًا بِاللَّهِ وَكَفَى

مَنْ كَانَ وَلَوْ الْقُرْآنَ يَتَذَكَّرُونَ أَفَلَا
أَخْتَلَفُوا فِيهِ لَوْ جَدُّوا اللَّهَ غَيْرَ عِنْدِ
كَثِيرًا

أَوِ الْأَمْنِ مِنْ أَمْرٍ جَاءَهُمْ وَإِذَا
إِلَى رَدُّوهُ وَلَوْ بِهِ أَذَاعُوا الْخَوْفَ
لَعَلِمَهُ مِنْهُمْ الْأَمْرُ أُولَى وَإِلَى الرَّسُولِ
فَضْلٌ وَلَوْ لَا مِنْهُمْ يَسْتَنْبِطُونَهُ الَّذِينَ
لَا تَبْتَغُمُ وَرَحْمَتُهُ عَلَيْكُمْ اللَّهُ
قَلِيلًا إِلَّا الشَّيْطَانُ

إِلَّا تَكُلَّفُ لَا إِلَهَ سَبِيلٌ فِي فَقَتِلْ
عَسَى الْمُؤْمِنِينَ وَحَرَضَ نَفْسَكَ
وَاللَّهُ كَفَرُوا الَّذِينَ بَأْسٌ يَكْفُ أَنْ اللَّهَ
تَنْكِيلًا وَأَشَدُّ بَأْسًا أَشَدُّ

لَهُدَ يَكُنْ حَسَنَةً شَفَعَةً يَشْفَعُ مَنْ
شَفَعَةً يَشْفَعُ وَمَنْ مِنْهَا نَصِيبٌ
اللَّهُ وَكَانَ مِنْهَا كِفْلٌ لَهُدَ يَكُنْ سَيِّئَةً
مُقِيَّتًا شَيْءٌ كُلِّ عَلَى

¹⁶³ The word “برزوا” means they noticeably went forth, not just they went forth!

¹⁶⁴ The word “بيت” = harbored by night, i.e. slept over it, implying scheming to alter it! See الطبري!

¹⁶⁵ Harbored means: entertained or nourished a specified thought or feeling!

¹⁶⁶ The hidden pronoun in “تقول” carries dual meaning: (1) what you said to them, or (2) what they said to you! That is they changed what you told them or they changed what they told you! See لاهم الحلبى

¹⁶⁷ Some Arabic linguists said that: “الخوف” = “القتل” See تاج العروس واللسان

¹⁶⁸ The word “ردوه” is rooted in “رد” meaning forthwith-returned; example the greeting must be “forthwith-returned,” as in this Ayah: “And when (had) been greeted you^z by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it^w.” (S 4: 86)!

¹⁶⁹ The Arabic word “نصيب” = “nasseeb” has several meanings, among them: (1) a lot as in luck; (2) a portion or a share of something. Thus, “نصيب” is different from “كفل” as noted in footnote 1021 next.

¹⁷⁰ The word “كفل” = “keflon” has several meanings, among them; **sufficient**: (1) a portion, (2) like, equal, or similar (to an already established sum of a certain quantity or quality). Also see الراغب واللسان

¹⁷¹ The Arabic word “مقيتاً” = “Muqetetan” has more than one meaning, (1) omnipotent (2) sustainer; (3) keeper; (4) witness; (5) determiner of time and place for all things.

86. And if (*had been*) greeted you^z by a greeting^w then let-greet you^z by *ahsa'na*¹⁷² (*excellenter*) than it^w or *ruddo*¹⁷³ (*let-you^z forthwith-return it^w*); verily Allah [was] over every-thing *Haseeban* (*meticulous Reckoner*).

87. Allah; no an *elaha* (*a deity*) except Him; surely assuredly¹⁷⁴ gathers you^z [He] to The *Qeyamatey's*^w (*Judgment's*) Day^x no suspicion (*is*) in it^x; and who^a (*is*) *assdaqo* (*more truthful*) than Allah a discourse.

88. So what (*is*) for you^b in the hypocrites *je'a'tay'ne*^w (*two: bands/parties/groups*)^w; and Allah relapsed/inverted them by what they^z earned; do you^z want to aright-guide whom^p Allah misled; and whom^p Allah misleads so never you^g find for him a path.

89. Longed¹⁷⁵ they^z if¹⁷⁶ you^z (*were to*) disbelieve as they^z disbelieved so you^z be coequal; so let-not *tattaketho*¹⁷⁷ (*you^z take and make*) of them *aw'leyaa*¹⁷⁸ (*guardians/allies*) until they^z emigrate in Allah's path; then *en* (*if*) they^z diverted then let-take them you^z and let-kill them you^z whence you^z found them; and let-not *tattaketho*¹⁷⁹ (*you^z take and make*) of them *waleyyan*¹⁸⁰ (*guardian/ally*) and neither *nasseeran* (*iterative succorer*).

90. Except whom^r they^z join to a people between you^z and [between] them a *meethaqon*¹⁸¹ (*ratified-covenant*)^x or they^z came (*to*) you^b strained^w their chests^x to mutually fight you^b or mutually fight their people; and had Allah willed verily He (*would have*) empowered them over you^b; then surely they^z (*would have*) mutually fought you^b; so *en* (*if*) they^z withdrew-/isolated (*from*) you^b so not fought¹⁸² you^b they^z and they^z cast to you^b the *salama* (*submission/reconciliation/peace*) then not made Allah for you^b on them a path.

بأَحْسَنَ فَحَيُّوا بِتَحِيَّةٍ حَيِّمَةٍ وَإِذَا
كُلٌّ عَلَىٰ كَانَ اللَّهُ إِنْ رَدُّوهُمَا أَوْ مَنِهَا
حَسِبًا شَيْءٌ ﴿٨٦﴾

إِلَىٰ لِيَجْمَعَنَّكُمْ ۖ هُوَ إِلَّا إِلَهُ لَا إِلَهَ إِلَّا اللَّهُ
وَمَنْ فِيهِ رَيْبٌ لَا الْقِيَمَةُ يَوْمَ
حَدِيثًا اللَّهُ مِنْ أَصْدَقِ ﴿٨٧﴾

وَاللَّهُ فَتَعَيْنَ الْمُنَافِقِينَ فِي لَكْرٍ فَمَا
أَنْ أَتُرِيدُونَ ۖ كَسَبُوا بِمَا أَرَكَسَهُمْ
يُضِلُّلَ وَمَنْ اللَّهُ أَضَلَّ مَنْ تَهْدُوا
سَبِيلًا لَهُمْ نَجِدْ فَلَنْ اللَّهُ ﴿٨٨﴾

كَفَرُوا كَمَا تَكْفُرُونَ لَوْ وَدُّوا
مِنْهُمْ تَتَّخِذُوا فَلَا سَوَاءَ فَتَكُونُونَ
اللَّهُ سَبِيلَ فِي يُهَاجِرُوا حَتَّىٰ أَوْلِيَاءَ
حَيْثُ وَأَقْتُلُوهُمْ فَخُذُوهُمْ تَوَلَّوْا فَإِنْ
وَلِيًّا مِنْهُمْ تَتَّخِذُوا وَلَا وَجَدْتُمُوهُمْ
نَصِيرًا وَلَا ﴿٨٩﴾

بَيْنَكُمْ قَوْمٌ إِلَىٰ يَصِلُونَ الَّذِينَ إِلَّا
حَصَرَتْ جَاءَ وَكَمْ أَوْ مِيثَقٌ وَبَيْنَهُمْ
يُقْتَلُوا أَوْ يُقْتَلُوكُمْ أَنْ صُدُّوهُمْ
عَلَيْكُمْ لَسَلَطَهُمُ اللَّهُ شَاءَ وَلَوْ قَوْمَهُمْ
يُقْتَلُوكُمْ فَلَمْ أَعْتَرَلُوكُمْ فَإِنْ فَلَقْتَلُوكُمْ
لَكْرَ اللَّهُ جَعَلَ فَمَا السَّلَامُ إِلَيْكُمْ وَالْقَوَا
سَبِيلًا عَلَيْهِمْ ﴿٩٠﴾

¹⁷² The word أحسن = *ahsane* = *excellenter*!

¹⁷³ The word "رُدُّوهُمَا" is rooted in "رَدُّ", see footnote 1018 above regarding "رَدُّ"!

¹⁷⁴ The "ل" in "لِيَجْمَعَنَّكُمْ" is a juratory "ل" = "القسام" amounting to = "التأكيد", i.e. *affirmation*, expressed here by "assuredly"!

¹⁷⁵ The word "وَدُّوا" translated as "*longed they*" means an earnest, heartfelt desire, especially for something *beyond reach*! That is to say: what many long for is *not* going to happen!

¹⁷⁶ See the *Lexicon* attached to this Translation regarding "إِلَىٰ".

¹⁷⁷ The word "تَتَّخِذُوا" from "الِاتِّخَاذُ" which is "إِفْتَعَالُ" for "الِاتِّخَاذُ", as stated in *لسان العرب*; therefore, "تَتَّخِذُوا" is *always* taking and presuming something about what was taken! Thus, it is *not* just the mere taking!

¹⁷⁸ The word "أَوْلِيَاءَ" could also mean in certain constructs: friends, protectors, allies!

¹⁷⁹ Ibid!

¹⁸⁰ The word "وَلِيًّا" could mean: friend, protector, or guardian/ally!

¹⁸¹ The word "مِيثَاقٌ" = "*assured covenant*" and "عَهْدٌ" = *covenant*. See the *Lexicon* attached to this Translation!

¹⁸² See the *Lexicon* attached to this Translation regarding the effect of the particle "لَمْ" which *changes* the *present* tense to a *past* tense!

91. Shall find you^z others they^z want to have security (towards) you^z and to have they^z security (towards) their people; everywhen¹⁸³ (had been) *ruddo* (forthwith-returned they^z) to the *fetna'te^w* (warring/ tumult/ disbelief)^w they^z (had been) relapsed/inverted in it^w; so *en(if)* not they^z withdrew/isolated (from) you^b and they^z cast/ offered you^z not the *salama* (submission-reconciliation/ peace) and they^z checked not their hands^{w184} then let-take them you^z and let-kill them you^z whence you^z grabbed¹⁸⁵ them; and *ulaekum*¹⁸⁶ (collective-those there/those), We made for you^b over them an authority manifest.

أَنْ يُرِيدُونَ ءَاخِرِينَ سَتَجِدُونَ
رُدُّوْا مَا كُلِّ قَوْمِهِمْ وَيَأْمَنُوا يَأْمَنُوكُمْ
لَمْ فَإِنْ فِيْهَا أَرْكَسُوا الْفِتْنَةَ إِلَى
وَيَكْفُوا السَّلَامَ إِلَيْكُمْ وَيُلْقُوا يَعْتَرِلُوكُمْ
حَيْثُ وَأَقْتُلُوهُمْ فَخَذُّوهُمْ أَيْدِيَهُمْ
لَكُمْ جَعَلْنَا وَأَوْلَيْكُمْ تَقْفَتُمُوهُمْ
﴿٩١﴾ مُبَيِّنًا سُلْطَانًا عَلَيْهِمْ

92. And not[was] for a believer to kill a believer except mistakenly¹⁸⁷; and whoever kills [he] a believer mistakenly then freeing a neck^{w188} *mu'a'mena'ten^w* (he who attained age of doing the prescribed: Prayer and fasting)^w and a *de'yaton^w* (compensatory-blood-money)^w handed-over^w to his family^w except if that *yassaddago* (recipients remit as charity); then *en(if)* [was] [he] of a people foe¹⁸⁹ for you^b while he is a believer then freeing a neck^w *mu'amena'ten^w*; ¹⁹⁰ and so *en[was]* [he] of a people between you^b and [between] them a *meethaqon^{x191}* (ratified-covenant)^x then *de'yahton* handed over^w to his family^w (victim's) and freeing a neck^w *mu'amena'ten^w*; then whoever [he] found not (thewhere withal) then fasting two consecutive months a relentment^w from Allah and Allah [was] Omniscient *Hakeeman*¹⁹² (infinite *bekmah*¹⁹³ Possessor).

مُؤْمِنًا يَقْتُلَ أَنْ لِمُؤْمِنٍ كَانَتْ وَمَا
خَطَا مُؤْمِنًا قَتَلَ وَمَنْ خَطَا إِلَّا
إِلَى مُسْلِمَةٍ وَدِيَّةً مُؤْمِنَةٍ رَقَبَةٍ فَتَحْرِيرُ
كَانَتْ فَإِنْ يَصْدُقُوا أَنْ إِلَّا أَهْلَهُ
مُؤْمِنٌ وَهُوَ لَكُمْ عَدُوٌّ قَوْمٍ مِنْ
كَانَ وَإِنْ مُؤْمِنَةٍ رَقَبَةٍ فَتَحْرِيرُ
فَدِيَّةً مِثْقًا وَبَيْنَهُمْ بَيْنَكُمْ قَوْمٍ مِنْ
مُؤْمِنَةٍ رَقَبَةٍ وَتَحْرِيرُ أَهْلِهِ إِلَى مُسْلِمَةٍ
مُتَتَابِعِينَ شَهْرَيْنِ فَصِيَامٌ يَجِدْ لَمْ فَمَنْ
عَلِيمًا اللَّهُ وَكَانَ اللَّهُ مِنْ تَوْبَةٍ
حَكِيمًا ﴿٩٢﴾

93. And whoever [he] kills a believer intentionally then his requital (is) Hell^w immortal [he] (is) in it^w; and ired on him Allah and [He] cursed him and [He] prepared for him a great torment.

فَجَزَاؤُهُ مُتَعَمِّدًا مُؤْمِنًا يَقْتُلَ وَمَنْ
عَلَيْهِ اللَّهُ وَغَضِبَ فِيْهَا خَلَدًا جَهَنَّمَ
عَظِيمًا عَذَابًا لَهُ دَوَّاعًا وَعَدُوْلَعْنَهُ
﴿٩٣﴾

94. O you, who^r they^z believed if struck/peregrinated you^c in Allah's path then let-verify you^z and let-not

فِي ضَرْبَتِهِمْ إِذَا ءَامَنُوا الَّذِينَ يَتَأْتِيهَا
لِمَنْ تَقُولُوا وَلَا فَتَيِّنُوا اللَّهَ سَبِيلَ

¹⁸³ The particle “ما” has many meanings, among them “time,” *كل ما أمطرت برد الجو*.

¹⁸⁴ The particle “لم” applies to: isolated, offered, and checked respectively! See *إعراب القرآن، لمحمود صافي*.

¹⁸⁵ The word “تَقْفَتُمُوهُمْ” rooted in “تَقَفَ” which stands for several meanings: (1) met, (2) grabbed, (3) sighted due to sharp vision by the seer, that is “ظفر به” “صادف” respectively! See *اللسان والبصائر* and *الهادي*. I chose “grabbed” as it obviously includes “met” and “sighted” as you cannot grab without “sighting” and “meeting!”

¹⁸⁶ The word “ulaekum” = “أُولَئِكُمْ” is a noun of indication for the plural masculine or feminine meaning all those there!

¹⁸⁷ That is to say: circumstantially or accidentally.

¹⁸⁸ The expression “freeing a neck” is an Arabic tongue expression meaning: freeing a slave; in this case a believer slave to be freed. The word “neck” is a feminine gender, hence “neck ” and so its referent “mu'amena” is not a “she-believer” per se, but any he-who reached the age of performing the prescribed Prayer and fasting of Ramadhan, according to a great majority of scholars!

¹⁸⁹ The word “عدو” in Arabic is used for: (1) singular and (2) plural and (3) “multitudinous foe,” see *اللسان والهادي*!

¹⁹⁰ Regarding the word “mu'amena” see to the explanation of footnote 1037 above!

¹⁹¹ The word “ميثاق” = “assured covenant” and “عهد” = covenant. See the *Lexicon* attached to this Translation!

¹⁹² See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “الحكيم”

¹⁹³ See the *Lexicon* attached to this Translation for “bekmah”

say you^z for whom^p [he] cast/offered [to] you^b the peace: not you^g (are) a believer *tabtaghona*¹⁹⁴ (earnestly-quest you^z) the life^w (of) the world's^w transients; hence¹⁹⁵ *enda* (by munificence of/by Rule of) Allah multitudinous spoils; like *tha'leka* (afar-that-it)^x you^c were of before; then *manna*¹⁹⁶ ([He] graced His boon^w) Allah on you^b; so let-verify you^z; verily Allah [was] by what you^z work (is) Proficient.

مُؤْمِنًا لَسْتَ السَّلَامَ إِلَيْكُمْ أَلْقَى
الدُّنْيَا الْحَيَاةَ عَرْضَ تَتَنُفُونَ
كَذَلِكَ كَثِيرَةٌ مَغَانِمُ اللَّهِ فَعِنْدَ
اللَّهِ فَمَرَبٌ قَبْلُ مِنْ كُنْتُمْ
كَانَ اللَّهُ إِنْ فَتَيْتُمْ عَلَيْكُمْ
خَيْرًا تَعْمَلُونَ بِمَا

95. Not level/even the sitters of the believers other than the *dhara're* (plight/affliction) possessors and the *Mojabedoona* (the earnest fighters) in Allah's path by their possessions and their selves^w preferred Allah the *Mojabedeena* by their possessions and their selves^w over the sitters a rank^w; and each Allah promised the Paradise^w; and Allah preferred the *Mojabedeena* over the sitters a great remuneration.

الْمُؤْمِنِينَ مِنَ الْقَاعِدُونَ يَسْتَوِي لَا
فِي وَالْمُجَاهِدُونَ الضَّرَرِ أُولَى غَيْرَ
فَضْلٍ وَأَنْفُسِهِمْ بِأَمْوَالِهِمُ اللَّهُ سَبِيلَ
وَأَنْفُسِهِمْ بِأَمْوَالِهِمُ الْمُجَاهِدِينَ اللَّهُ
اللَّهُ وَعَدَ وَكَلَّا دَرَجَةَ الْقَاعِدِينَ عَلَى
عَلَى الْمُجَاهِدِينَ اللَّهُ وَفَضْلَ الْحُسْنَى
عَظِيمًا أَجْرًا الْقَاعِدِينَ

96. Ranks^w from Him and a forgiveness^w and a mercy;^w and Allah [was] *Ghafooran* (iterative-Forgiver) *Raheeman* (iterative mercy Giver).

وَكَانَ رَحْمَةً وَمَغْفِرَةً مِنْهُ دَرَجَتِ
رَحِيمًا غَفُورًا اللَّهُ

97. Verily whom^f *tawaffahum*¹⁹⁷ (receive them while dying) the angels¹⁹⁸ (while they are) *dba'leme*¹⁹⁹ (be-they injustice-doers) (to) their selves^w said they^z: in what were you^z; said they^z: we were *mustadh'afeena*²⁰⁰ (deemed weaklings) in the land;^w said they^z (the angels): has (it^w) not been Allah's Earth^w vast so you^z emigrate in it^w; so those, their abode/lodging (is) Hell^w and fouled-she^y a destiny.

ظَالِمَى أَلْمَلِكَةَ تَوْفَهُمُ الَّذِينَ إِنْ
كُنَّا قَالُوا كُنْتُمْ فِيمَ قَالُوا أَنْفُسِهِمْ
أَلَمْ قَالُوا الْأَرْضُ فِي مُسْتَضْعَفِينَ
فِيهَا فَتَاهَجَرُوا وَسِعَةَ اللَّهِ أَرْضُ تَكُنْ
وَسَاءَتْ جَهَنَّمَ مَاؤُنْهُمْ فَأُولَئِكَ
مَصِيرًا

98. Except the *mustadh'afeena*²⁰¹ (deemed weaklings) of the men and [the] women and the children, (that) they^z cannot (do) a scheme and nor *yahtadoona* (they who find and accept the aright-guidance) a path.

الزَّجَالَ مِنْ أَلْمُسْتَضْعَفِينَ إِلَّا
يَسْتَطِيعُونَ لَا وَالْوَلَدَانِ وَالنِّسَاءِ
سَبِيلًا يَهْتَدُونَ وَلَا حِيلَةَ

99. So those *asa*²⁰² (craving a deed beyond one's means/ may) Allah that [He] pardons *a'n*²⁰³ (regarding) them; and Allah [was] *Affowwan* (iterative Pardoner) *Ghafooran* (iterative Forgiver).

عَنْهُمْ يَعْفُو أَنْ اللَّهُ عَسَى فَأُولَئِكَ
غَفُورًا عَفُورًا اللَّهُ وَكَانَ

¹⁹⁴ The word “ابتغى” = “طلب حثيثا” meaning: earnestly quested!

¹⁹⁵ The “ف” in “فعنده” is “تعليلية” i.e. indicative of “cause or reason!” See إعراب القرآن، لمحمود صافي!

¹⁹⁶ The word “مَنْ” in “يَمَنْ” means “نعمه يُنعمها” That a “boon He graces it!”

¹⁹⁷ This is yet another of the Arabic tongue expression: “تتوفاهم الملائكة” “receive or have received their souls the angels,” a sort of euphemism for those people who are dying but not yet dead!

¹⁹⁸ Here again “the angels,” in the plural, may mean, and Allah knows best, the angel of death.

¹⁹⁹ See the Lexicon attached to this Translation for “ظالم” = “فاعل الظلم” = “injustice-doer” and “ظلم” = “wronged!”

²⁰⁰ See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

²⁰¹ Ibid!

²⁰² The word “asa” has many implicative meanings, see the Lexicon attached to this Translation!

²⁰³ See the Lexicon attached to this Translation regarding the various meanings of the preposition “عن”

100. And whoever [he] emigrates in Allah's path [he] finds in the land ^w/Earth ^w *moraghaman*²⁰⁴ (route/-escape) many and an expanse ^w and whoever [he] egresses from his house immigrant to Allah and His messenger afterwards overtakes him the death then *qad* (already and affirmatively) fell his remuneration on Allah; and Allah [was] *Ghafooran* (iterative-Forgiver) *Rabeeman* (iterative mercy Giver).

101. And if struck/peregrinated you ^c in the Earth ^w then not on you ^b a *jonabon*²⁰⁵ (*sin*) that you ^z shorten [of] the Prayer ^w *en* (if) you ^c feared/knew²⁰⁶ that (*might*) essay you ^b who ^r they ^z disbelieved; verily the disbelievers they ^z [were] for you ^b a foe²⁰⁷ manifest.

102. And if²⁰⁸ you ^g [was]/were in them then *aqamta*²⁰⁹ (*upheld/ stood you^h*) for them the Prayer ^w then let up a *ta'efa'ton*^w (*band/-group/ party*) ^w of them with you ^g and let take they ^z their weapons; then if they ^z kowtowed then let be they ^z from your ⁿ beyond/back; and let come another *ta'efa'ton*^w not prayed they ^z then let-pray they ^z with you ^g and let-take they ^z their precaution and their weapons; longed²¹⁰ who ^r they ^z disbelieved if²¹¹ you ^z neglect *a'n* (*regarding*) your ⁿ weapons and *amate'ate*²¹² (*baggages/ furnishings/ chattel- / things of utility for*) you ^b so they ^z tilt on you ^b one ^w tilt^w; and no *jonaba* (*sin*) (*is*) on you ^b *en* (if) [was] by you ^b an annoyance of rain or you ^c were ill to lay aside your ⁿ weapons; and let-take you ^z your ⁿ precaution; verily Allah prepared for the disbelievers a humiliating torment.

103. Then if finished you ^z the Prayer ^w then let-remember you ^z Allah (*manneristically*)²¹³ standing, sitting and

فِي سَبِيلِ اللَّهِ سَبِيلٌ فِي يَاجِرٍ وَمَنْ
وَمَنْ وَسَعَةً كَثِيرًا مَرَعَمًا الْأَرْضِ
اللَّهُ إِلَى مُهَاجِرًا بَيْتِهِ مِنْ يُخْرِجُ
وَقَمَ فَقَدْ أَلَوْتُ يَدْرَكَ ثُمَّ وَرَسُولِهِ
غَفُورًا اللَّهُ وَكَانَ اللَّهُ عَلَى أَجْرِهِ
رَحِيمًا ﴿١٠٠﴾

عَلَيْكُمْ فَلَيْسَ الْأَرْضِ فِي صَرْتُمْ وَإِذَا
إِنْ الصَّلَاةِ مِنْ تَقْصُرُوا أَنْ جُنَاحُ
إِنْ كَفَرُوا الَّذِينَ يَفْتِنَكُمْ أَنْ خَفْتُمْ
مُبِينًا عَدُوًّا لَكُمْ كَانُوا الْكَافِرِينَ ﴿١٠١﴾

الصَّلَاةِ لَهُمْ فَأَقَمْتَ فِيهِمْ كُنْتَ وَإِذَا
وَلْيَأْخُذُوا مَعَكَ مِنْهُمْ طَائِفَةٌ فَلْتَنْقِمِ
مِنْ فَلْيَكُونُوا سَجْدًا فَإِذَا أَسْلَحْتَهُمْ
لَمْ أُخْرِجْ طَائِفَةٌ وَلَتَأْتِ وَرَأْيَكُمْ
وَلْيَأْخُذُوا مَعَكَ فَلْيَصْلُوا يَصْلُوا
كَفَرُوا الَّذِينَ وَدَّ وَأَسْلَحْتَهُمْ حَذَرَهُمْ
أَسْلَحْتَكُمْ عَنْ تَغْفُلُونَ لَوْ
مِثْلَ عَلَيْكُمْ فَيَمِيلُونَ وَأَمْتَعْتَكُمْ
كَانَ إِنْ عَلَيْكُمْ جُنَاحٌ وَلَا وَاحِدَةً
مَرْضَى كَيْتُمْ أَوْ مَطَرٍ مِنْ أَدَى بَكُمْ
وَحَدُوا أَسْلَحْتَكُمْ نَضَعُوا أَنْ
لِلْكَافِرِينَ أَعَدَّ اللَّهُ إِنْ حَذَرَكُمْ
مُهِينًا عَذَابًا ﴿١٠٢﴾

اللَّهُ فَادْكُرُوا الصَّلَاةَ قَضَيْتُمْ فَإِذَا

²⁰⁴ The word *moraghaman* = "مراغما" means a route, an escape, a course, or a way; thus, who intends to emigrate for the cause of Allah will find a "route" or an "escape," or a "way" and also will find some "expanse" once away from his/her current situation where he/she cannot practice his/her religion freely!

²⁰⁵ See the *Lexicon* attached to this Translation for the meaning of the word "جُنَاحُ" figuratively taken to symbolize the inclination to sin or the sin itself! So, no "جُنَاحُ" = no sin!

²⁰⁶ Linguistically the word "خَافَ" carries dual meanings: (1) feared and (2) knew! Both meanings could apply!

²⁰⁷ The word "عَدُوٌّ" in Arabic is used for: (1) singular and (2) plural as well as (3) "multitudinous foe," see الهادي and اللسان!

²⁰⁸ The particle "إِذَا" is a future adverbial conditional article hence it is "if" not "when!" also, [was] versus were!

²⁰⁹ The superscript ^h for the ت in "أَقَمْتَ" = "upheld/ stood up"!

²¹⁰ The word "وَدَّ" translated as "longed" means an earnest, heartfelt desire, especially for something beyond reach! That is to say: what many long for is not going to happen!

²¹¹ See the *Lexicon* attached to this Translation regarding "لَوْ"

²¹² The word "أَمْتَعَةً" = "amate'a" means: baggages, furnishings, chattel, things for utility! See the *Lexicon* attached to this Translation for elaboration!

²¹³ Manneristically is needed to adjust for a lack of adverbs (حال) or absolute objective nouns (مفعول مطلق), as required by the Arabic text for "standing" and "sitting," as presently there is no such thing as "standingly" or "sittingly," in English!

over your ⁿ sides; and if tranquilized²¹⁴you ^z then *aqemo*²¹⁵ (let-you^z uphold/sustain the prescribed obligations of) the Prayer^w, verily the Prayer^w was-she^y on the believers a writ appointed.

فَإِذَا جُنُوبُكُمْ وَعَلَى وَقْعُودًا قِيمًا
إِنَّ الصَّلَاةَ فَأَقِيمُوا أَطْمَأْنَنْتُمْ
كِتَابَ الْمُؤْمِنِينَ عَلَى كَانَتْ الصَّلَاةُ
مَوْقُوتًا ﴿١٣﴾

104. And let not *tabeyno*²¹⁶ (you^z: weaken/love the world and have a dislike for death in the cause of Allah) in *ebtegha'e* (earnest-quest) the people; en(if)be^x you^z pain so surely they^z pain like what you^z pain; and *tarjona* (you^z fear/hope) from Allah what not *tarjona* (they^z hope/fear); and Allah [was] Omniscient *Hakeeman*²¹⁷ (infinite *hekmal*²¹⁸ Possessor).

إِنَّ الْقَوْمَ ابْتِغَاءً فِي تَهْنُوا وَلَا
كَمَا يَأْلَمُونَ فَإِنَّهُمْ تَأْلَمُونَ تَكُونُوا
لَا مَا اللَّهُ مِنْ وَتَرْجُونَ تَأْلَمُونَ
حَكِيمًا عَلِيمًا اللَّهُ وَكَانَ يَرْجُونَ
﴿١٤﴾

105. Verily We descended to you^s The Book by the right to rule [you^s] among the mankind by what Allah (*had*) shown you^s; and let-not be [you^s] for the betrayers *kha'sseeman* (iterative pleader).

بِالْحَقِّ الْكِتَابَ إِلَيْكَ أَنْزَلْنَا إِنَّا
وَلَا اللَّهُ أَرْزَاكَ بِمَا النَّاسُ بَيْنَ لِحَاكُمُ
﴿١٥﴾ خَصِيمًا لِلْخَائِبِينَ تَكُنْ

106. And *estaghfer*²¹⁹ (let-seeke forgiveness [you^s]) (from) Allah; verily Allah [was] *Ghafooran* (iterative-Forgiver) *Raheeman* (iterative mercy Giver).

غَفُورًا كَانَ اللَّهُ إِنَّ اللَّهَ وَاسْتَغْفِرُ
رَحِيمًا ﴿١٦﴾

107. And let-not dispute [you^s] *a'n*²²⁰ (regarding) whom^t *yakhtanona*²²¹ (they^t commit perfidy) (to) their selves; verily Allah loves not whom^p [*he*] [was] *khanwanan* (recurrent cheater) *atheeman* (iteratively sinner).

يَخْتَانُونَ الَّذِينَ عَنْ تَجِدِلَ وَلَا
كَانَ مَنْ تَحِبُّ لَا اللَّهُ إِنَّ أَنْفُسَهُمْ
﴿١٧﴾ أَثِيمًا خَوَانًا

108. *Yastakhfona*²²² (affirmably conceal they^t) from the mankind and not *yastakhfona* from Allah while He (*is*) with

وَلَا النَّاسِ مِنْ يَسْتَخْفُونَ

²¹⁴ The Arabic word “أُطْمَأْنَنْتُمْ” i.e. *tranquilized* of becoming freed from doubt, i.e. became certain with regards to the *faith*, after the Prayer and remembering “Allah standing, sitting and over your sides.” That is versus “أَمْنْتُمْ” felt “*secured*” with respect to *potential* physical danger.

²¹⁵ The word “أَقِيمُوا” is rooted in “أَقَامَ” = uphold/sustain/maintain!

²¹⁶ The word “تَهْنُوا” is rooted in “وَهَنَ” فَوْهَنَ أَي ضَعْفٌ، أَوْ صَارَ بِهِ وَهْنًا،

وَالْوَهْنُ هُوَ الضَّعْفُ وَعَدَمُ الْقُدْرَةِ عَلَى بَذْلِ الْجُهِدِ. وَالْوَهْنُ أَيْضًا، كَمَا حَدَّثَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، هُوَ حُبُّ الدُّنْيَا وَكَرَاهِيَةُ الْمَوْتِ فِي سَبِيلِ اللَّهِ! وَهْنٌ أَيْ صَارَ وَهْنًا أَوْ وَاهِنًا أَيْ ضَعِيفٌ لَا يَقْوَى عَلَى بَذْلِ الْجُهِدِ. لِذَلِكَ وَهْنٌ وَهْنٌ كُلُّ وَاحِدَةٍ تَوْصِلُ الْمَعْنَى ذَاتَهُ. أَنْظِرِ الْهَادِي.

Therefore, the word “تَهْنُوا” linguistically has several meanings, *relevant* to us here are: “(1) weaken not you. (2) You love not the world and have a dislike for death in the cause of Allah’s cause!” In English there is no way to express the word “تَهْنُوا” in one word per se! Hence, “تَهْنُوا” is best rendered, in my opinion as indicated above.

²¹⁷ See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “إحكيم”

²¹⁸ See the *Lexicon* attached to this *Translation* for “*hekmal*”

²¹⁹ The word *istaghfer* = “استغفر” = “اطلب الغفران” = “let-seeke forgiveness [you^s]!” In English there is *no seemly way* to say: “استغفر” per se! So I settled for saying: “[let-seeke forgiveness [you^s]!”

²²⁰ See the *Lexicon* attached to this *Translation* for the *various* meanings of the *prepositional* letter “عن”

²²¹ The phrase “they^t commit selves” *perfidy* for the Arabic word “يَخْتَانُونَ” is meant to show that “يَخْتَانُونَ” is different than “يَخُونُونَ” as “يَخُونُونَ” is simple “cheating;” but “يَخْتَانُونَ” is much *stronger*, as it means *cheating on some thing one is entrusted to guard*.

²²² The Arabic word “يَسْتَخْفُونَ” is translated as “they affirmably conceal.” What is to be noted here is “يَسْتَخْفُونَ” is equivalent to “يَخْفُونَ” but “يَخْفُونَ” is although linguistically acceptable is *not* a *lofty* or an *elegant* term as “يَسْتَخْفُونَ” refer to تاج العروس. Also, see the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

them *edh* (*while*)²²³ *youbayyetona*²²⁴ (*nocturnally harbor*²²⁵ *assault they*) what not [He] delights of the say; and Allah[was] by what they^z work Surrounders.

109. Ha you^f these disputed you^c *a'n*(*regarding*) them in the life^w (*of*) the world^w so who^a (*shall*) dispute Allah *a'n* them The *Qeyamatey's*^w (*Judgment's*) Day; or who^a (*shall*) be over them a custodian.

110. And whoever [he] works an ill or [he] wrongs²²⁶ (*to*) himself afterwards *yastaghfer*²²⁷ ([he] *seeks forgiveness*) (*from*) Allah [he] finds Allah *Ghafooran* (*iterative Forgiven*) *Raheeman* (*iterative mercy Giver*).

111. And whoever [he] earns a sin^x so verily only [he] earns it^x on himself^w; and Allah [was] Omniscient *Hakeeman*²²⁸ (*infinite bekma*²²⁹ *Possessor*).

112. And whoever [he] earns an offense^w / inequity^w²³⁰ or a sin^x afterwards [he] throws it^x by an innocent^x²³¹ verily *qad* (*already and affirmatively*) [he] encumbered a calumny and a sin manifest.

113. And *lawla* (*had it not been for*) Allah's munificence^x on you^b and His mercy^w surely (*would have*) purposed^w a *ta'efa'ton*^w (*band/ group/ faction/ party*)^w of them to mislead you^g; and not they^z mislead except their selves^w and not harm they^z* you^g of a thing; and Allah descended on you^g The Book and the *bekmata*^w²³² (*wisdom*)^w and [He] taught you^g what knew not you^g and [was] Allah's munificence^x on you^g great.

114. No *khayra* (*goodness/ worthiness/ worship*) in much of their *najwa* (*secret-talk*) except who^p [he] commanded by a charity^w or a *ma'aroofen* (*popularly acceptable and not Sharey'ah disapproved maxim*) or a reconciliation among the mankind; and whoever [he] does *tha'leka* (*afar-that-it*)^x *ebtegha'a* (*earnest-quest*) (*of*) Allah's gratification then will *nua'teyhe* ([We] *accord/ allot him*) a great remuneration.

إِذْ مَعَهُمْ وَهُوَ اللَّهُ مِنْ يَسْتَحْفُونَ
الْقَوْلَ مِنْ يَرْضَى لَا مَا يُبَيِّنُونَ
عَجِطًا يَعْمَلُونَ بِمَا اللَّهُ وَكَانَ
الْحَيَوَةُ فِي عَنَمٍ جَدَلْتُمْ هَذَا هَذَا
يَوْمَ عَنَمٍ اللَّهُ يُجَدِّلُ فَمَنْ الدُّنْيَا
وَكَيْلًا عَلَيْهِمْ يَكُونُ مَنْ أَمَّ الْقَيْمَةِ

ثُمَّ نَفْسُهُ يَظْلِمُ أَوْ سُوءًا يَعْمَلُ وَمَنْ
رَحِيمًا غَفُورًا اللَّهُ يَجِدُ اللَّهُ يَسْتَغْفِرُ

يَكْسِبُهُ فَإِنَّمَا إِثْمًا يَكْسِبُ وَمَنْ
حَكِيمًا عَلِيمًا اللَّهُ وَكَانَ نَفْسِهِ عَلَى

يَزِمُ ثُمَّ إِثْمًا أَوْ خَطِيئَةً يَكْسِبُ وَمَنْ
وَإِثْمًا هَتَنًا أَحْتَمَلُ فَقَدْ بَرِيئًا بِهِ
مُيِّنًا

وَرَحْمَتُهُ عَلَيْكَ اللَّهُ فَضْلُ وَلَوْلَا
يُضِلُّوكَ أَنْ مَنَّهُمْ طَائِفَةٌ لَهْمَتْ
وَمَا أَنْفُسَهُمْ إِلَّا يَضِلُّونَ وَمَا
عَلَيْكَ اللَّهُ وَأَنْزَلَ شَيْءٌ مِنْ يَضُرُّونَكَ
تَكُنْ لَمْ مَا وَعَلَمَكَ وَالْحِكْمَةَ الْكِتَابِ
عَلَيْكَ اللَّهُ فَضْلُ وَكَانَ تَعْلَمُ
عَظِيمًا

إِلَّا نَجَوْنَهُمْ مِنْ كَثِيرٍ فِي خَيْرٍ لَا
إِصْلَاحٍ أَوْ مَعْرُوفٍ أَوْ بَصَدَقَةٍ أَمْرٍ مَنْ
ذَلِكَ يَفْعَلُ وَمَنْ النَّاسُ يَنْتَ
نُؤْتِيهِ فَسَوْفَ اللَّهُ مَرْضَاتٍ أَبْتِغَاءَ
عَظِيمًا أَجْرًا

²²³ The particle “إِذْ” has several meanings, among them: *when, while*! See *إبن هشام* *معني اللبيب*!

²²⁴ The word “بَيْتٌ” = *harbored by night*, i.e. slept over it, implying *scheming to alter it*! See *الطبري*!

²²⁵ Harbored means: entertained or nourished a specified thought or feeling!

²²⁶ The say: “يَظْلِمُ نَفْسَهُ” = “he does *injustice to himself*” = *he wrongs to himself*! The best I could find to say is: he wrongs to himself, but “to” is not part of the main text! So I enclosed it in a parenthesis!

²²⁷ See footnote 1080 above regarding *يَسْتَغْفِرُ*!

²²⁸ See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “إحكيم”!

²²⁹ See the *Lexicon* attached to this *Translation* for “*hekma*”!

²³⁰ There is “خَطْءٌ” and “خَطِيئَةٌ” both are “offenses” committed *intentionally* and therefore are *sins*! But “خَطْءٌ” is *masculine and singular* and “خَطِيئَةٌ” is *feminine and singular*!

²³¹ That is “he who is *free* of what he is *accused of or being associated to him*”!

* يَضُرُّونَكَ = each individually vis-à-vis يَضُرُّوكَ = all, i.e. collectively!

²³² See the *Lexicon* attached to this *Translation* for *hekma*!

115. And whoever [he] mutually contends the messenger from after what manifested for him the aright-guidance and *yattabe'a* ([he] *closely-follows*) other than the believers' path [We] affiliate him what [he] affiliated and *nussley*²³³ ([We] *broil*) him (on/by) Hell^w and fouled-she^y a destiny.

تَبَيَّنَ مَا بَعْدَ مِنَ الرَّسُولِ يُشَاقِقُ وَمَنْ سَبِيلَ غَيْرِ وَيَتَّبِعُ الْهَدَى لَهُ وَنُصَلِّهِ تَوَلَّى مَا نُوَلِّهِ الْمُؤْمِنِينَ مَصِيرًا وَسَاءَتْ جَهَنَّمُ ﴿١١٥﴾

116. Verily Allah forgives not (to be) partnered (deities) by Him and [He] forgives what (is) lesser than *tha'leka* (afar-that-it) ^x for whom ^p [He] wills; and whoever [he] partners (deities) by Allah so *qad* (already and affirmatively) strayed [he] afar stray.

وَيَغْفِرُ بِهِ يُشْرِكُ أَنْ يَغْفِرَ لَا إِلَهَ إِلَّا أَنْ وَمَنْ يَشَاءُ لِمَنْ ذَلِكَ دُورٌ مَا بَعِيدًا ضَلُّلًا ضَلَّ فَقَدْ بِاللَّهِ يُشْرِكُ ﴿١١٦﴾

117. *En* (not) invoke they^z of lesser than/without Him except females²³⁴; and *en* they^z invoke except a Satan *ma'reedan* (obdurate/rebellious).

إِنَّمَا إِلَّا دُونَهُ مِنْ يَدْعُونَ إِنْ مَرِيدًا شَيْطَانًا إِلَّا يَدْعُونَ وَإِنْ عِبَادِكَ مِنْ لَا تَحْذَنَ وَقَالَ اللَّهُ لَعَنَهُ ﴿١١٧﴾

118. Cursed him Allah and said [he]: surely assuredly²³⁵ [I] (take²³⁶ and make) from Your^t *eba'de* (worshippers/-submitters/slaves) a lot *mafrodhan* (ordainment made/-made obligatory).

عِبَادِكَ مِنْ لَا تَحْذَنَ وَقَالَ اللَّهُ لَعَنَهُ ﴿١١٨﴾ مَفْرُوضًا نَصِيًّا

119. And surely [I] assuredly (shall) mislead them; and surely [I] assuredly *umanneyohum*²³⁷ (shall arouse their unattainable desires of them) and surely [I] (shall) assuredly command them so surely (shall) assuredly slit they^z the ears of the *an'aa'me*^{w238} (cattle/sheep/goats-/and camels)^w; and surely [I] (shall) assuredly command them so surely they^z (shall) assuredly change Allah's creation; and whoever *yattakhethe*²³⁹ (he takes and makes) the Satan *wa'leyan*²⁴⁰ (guardian/ally) of without-/lesser-than Allah so *qad* (already and affirmatively) lost [he] a manifest *kbusra'nan*²⁴¹ (perdition/waste/-misguidance).

وَلَا تُرْنَهُمْ وَلَا مُنِيْنَهُمْ وَلَا ضَلُّنَهُمْ الْأَنْعَامِ إِذَا بَرَّ فَلْيَتَّكُنْ وَمَنْ اللَّهُ خَلَقَ فَلْيَغْيِرْ وَلَا تُرْنَهُمْ دُونَ مَنْ وَلِيَّا الشَّيْطَانِ يَتَّخِذِ مُبِينًا خُسْرَانًا خَسِرَ فَقَدْ اللَّهُ ﴿١١٩﴾

120. Promises them [he] and *youmanneyhum* (he assuredly arouses the unattainable desires of them); and not promises them the Satan except beguilement.

يَعِدُّهُمْ وَمَا يُؤْمِنُهُمْ يَعِدُّهُمْ غُرُورًا إِلَّا الشَّيْطَانُ يَحْدُونَ وَلَا جَهَنَّمَ مَاؤُهُمْ أَوْلَتْكَ حَيْصًا عَنْهَا ﴿١٢٠﴾

121. Those their abode/lodging (is) Hell^w and they^z find not a'n(off/regarding) it^w a *ma'heessa* (an escaping-place).

²³³ The word "نُصَلِّهِ" transliterated "nusley" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely heated Fire!

²³⁴ Many of the pagan Arabs' idols were females.

²³⁵ The "ل" in "لَا تَحْذَنَ" in *Ayah* 116, and also "لَا ضَلُّنَهُمْ", "لَا مُنِيْنَهُمْ", "لَا تُرْنَهُمْ" in the next *Ayah* 119, all are *juratory* "ل" = "التأكيد", i.e. *affirmation*, expressed in all cases by "assuredly"!

²³⁶ The word "يَتَّخِذُ" from "الِاتِّخَاذُ" which is "إِفْتَعَالٌ" for "الِاتِّخَاذُ", as stated in *لسان العرب*; therefore "يَتَّخِذُ" is always taking and making some thing of what was taken! Thus, it is *not* just the mere *taking*!

²³⁷ The word "الِاتِّخَاذُ" for a thing means *desiring* that thing for which there is no hope of it happening!

²³⁸ The word "the an'am" = "الْأَنْعَامُ" or "neam" "نَعَم" means those animals that have *cloven hoof (foot)* and an *udder*, such as the *camel*, the *cow*, the *sheep*, the *goat*, etc. In Arabic: "كُلُّ ذِي خَلْفٍ وَظَلْفٍ" = *cattle, sheep, goats, and camels*!

²³⁹ The word "يَتَّخِذُ" from "الِاتِّخَاذُ" which is "إِفْتَعَالٌ" for "الِاتِّخَاذُ", as stated in *لسان العرب*; therefore, "يَتَّخِذُ" is always taking and presuming some-thing about what was taken! Thus, it is *not* just the mere *taking*!

²⁴⁰ The word "وَلِي" could also mean: a friend, or a protector!

²⁴¹ The word "الخسران", linguistically in The Qur'an has various senses, such as "waste" or as in here it means *misguidance/perdition*! See the *Lexicon* attached to this Translation for details! Also see *البصائر*!

122. And who^r they^z believed and they^z worked the righteous-works^w [We] shall admit them (in) paradise^w / gardens^w run^w from under it^w the rivers immortals they^z (are) in it^w forever; Allah's promise (is) (absolute)-right²⁴²; and who^a (is) *assdaqo* (more faithful/ truer) than Allah's *qeelan*²⁴³ (responsive/ -assertive say).

123. Neither by yourⁿ longings and nor the book's folks longings; whoever [he] works ill^x (is) requited [he] by it^x; and [he] finds not for him of lesser than Allah a *wa'leyan* (guardian/ ally) and nor a *na'seeran* (multitudinous-succorer).

124. And whoever [he] works the righteous-works^w of a male or a female while he (is) a believer so those they^z enter the Paradise^w and not *yodh'lamoona*²⁴⁴ (to be wronged they^z) a *na'qeera*²⁴⁵ (tiny dot on the head cap of the date-stone).

125. And who^a (is) *ahsa'no*²⁴⁶ (perfecter and beautifuler) religiously than whom^p [he] consigned his face²⁴⁷ for Allah while he (is) a benefactor and *ettaba'a* ([he] closely-followed) *Ebraheema's* (Abraham)'s sect^w / faith, *haneefan*²⁴⁸ (soundly inclined he); and *ittakhatha*²⁴⁹ (took and made) Allah *Ebraheem kbaleylan*²⁵⁰ (ultimate-faithful friend).

126. And for Allah what (are) in the Heavens^w and what (are) in the Earth^w; and Allah [was] by everything Surrounders.

127. And *yestaftonaka* (they^z seek situationally apt and wise opinion of you^s) in the women; let-say [you^s]: Allah *yousteykum* ([He] issues situationally apt and wise opinion to you^b) in them^y and what (is being) recited on you^b in The Book in the women-orphan whom^v not

الصَّالِحَاتِ وَعَمِلُوا ءَامَنُوا وَالَّذِينَ
تَحْتَهَا مِنْ تَجْرِى جَنَّتِ سَنَدُ خَلْمِهِ
اللَّهُ وَعَدَ أَبَدًا فِيهَا خَالِدِينَ الْأَنْهَرُ
﴿١٢٢﴾ قِيلَ اللَّهُ مِنْ أَصْدَقٍ وَمَنْ حَقًّا

أَهْلَ أَمَانٍ وَلَا بِأَمَانِكُمْ لَيْسَ
بِهِ تَجْزِ سَوْءًا يَعْمَلُ مِنَ الْكِتَابِ
وَلَا وَلِيًّا لِلَّهِ دُونَ مَنْ لَهُ تَجِدَ وَلَا
نَصِيرًا ﴿١٢٣﴾

مَنْ الصَّالِحَاتِ مِنْ يَعْمَلُ وَمَنْ
فَأُولَئِكَ مُؤْمِنٌ وَهُوَ أَتَى أَوْ ذَكَرَ
نَقِيرًا يُظْلَمُونَ وَلَا الْجَنَّةِ يَدْخُلُونَ
﴿١٢٤﴾

وَجْهَهُ أَسْلَمَ مِمَّنْ دِينًا أَحْسَنُ وَمَنْ
إِبْرَاهِيمَ مِلَّةً وَاتَّبَعَ مُحْسِنٌ وَهُوَ لِلَّهِ
خَلِيلًا إِبْرَاهِيمَ اللَّهُ وَاتَّخَذَ حَنِيفًا
﴿١٢٥﴾

الْأَرْضِ فِي وَمَا السَّمَوَاتِ فِي مَا وَلِلَّهِ
﴿١٢٦﴾ مُحِيطًا شَيْءٌ بِكُلِّ شَيْءٍ وَكَانَ
اللَّهُ قُلُ النَّسَاءِ فِي وَتَسْتَفْتُونَكَ
عَلَيْكُمْ يُتْلَى وَمَا فِيهِنَّ يُفْتِيكُمْ
لَا الَّتِي النَّسَاءِ يَتَمَى فِي الْكِتَابِ فِي

²⁴² The Arabic text says: “حقًا,” not “حق,” i.e. the word “حقًا,” = absolute objective noun, used for *strengthening*; indicating that such a right, and Allah knows best, is an *emphatic* right. See إعراب القرآن، لمحمود صافي!

²⁴³ The word “قِيلَ” is the *pronounced say* and also it is the *assertive response* to a pronounced say! In this case, it means and Allah knows best, Allah's say is *emphatically and assuredly* truer than any other!

²⁴⁴ The word “wrongs” has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!

²⁴⁵ The word “*nageera*” = “تَقِيرًا” means: a tiny dot on the head cap of the date-stone, i.e. *very minuscule* value; example of *paucity* for contemptible sum.

²⁴⁶ There is no English word for *أَحْسَنُ* = *absane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!

²⁴⁷ The Qur'anic diction “*consigned his face*” is an Arabic *tongue* expression meaning *determinedly moved towards* (in this case) *Allah* and *he submissively gave up himself* for Allah's care and His cause's endeavor; “his face” means “his entity!”

²⁴⁸ The word “*حنيفًا*” = “*ميلًا*” is an *adverbial* construct, hence “*leanly*!” See إعراب القرآن، لمحمود صافي! The “*leaning*” is to the sound religion or faith of *Ibraheem's* (Abraham's); as he *leaned away* from his people's faith which was based on multiple idols' worships!

²⁴⁹ The word “*اتَّخَذَ*” from “*الِاتِّخَاذُ*”, see footnote 1087 above!

²⁵⁰ The word “*خَلَّةٌ*” is “*ultimate-faithful-friendship*,” i.e. friendship without any “*خلل*” = *defect*! English as well as *Arabic-English* dictionaries almost all do not have an entry for “*خَلَّةٌ*” They come closest to it in the opinion of the authors of such a few dictionaries by saying “*intimate-friendship*” or *friendship without defect*! Clearly *intimate*, although gives the sense of “*closeness and sincerity*” it also carries with it the *unacceptable* open expression of “*sexual relation*,” hence making such entry as *useless and invalid* in terms of “*خَلَّةٌ*” as stated in The Qur'an. That is why I chose to express “*خَلَّةٌ*” as “*ultimate-faithful-friendship*!”

toa'tonahunna (you^z accord/give them^y) what (was) written (decreed) for them^y and you^z wish to marry them^y and the *mustadh'afeena*²⁵¹ (deemed weaklings) of the children and to up/sustain you^z for the orphans by the *qeste*²⁵² (removal of injustice and rendering absolute-justice) and what you^z do of a *khayren*^x (lawful: goodness-/worthiness/provision/worship) so verily Allah [was] by it^x Omniscient.

128. And *en (if)* a woman [feared/knew]-she^{y253} of her *ba'a'le* (husband/lord/owner) a *nosbozan* (disdainfully upraise in recalcitrance) or a shunning then no *jonaha*²⁵⁴ (sin) (is) on them both to both reconcile between them both arrant reconciliation^{x255} and the reconciliation^x (is) *khayron* (superior/worthier); and *uhdberat* (had been presented she^y predeterminedly vis-à-vis time and place) the selves^w (of) the *shubha*²⁵⁶ (stinters towards doing what is dutiful); and if *tohseno* (you^z render: meritorious deeds/says) and *tattaqo* (you^z reverentially guard not to displease Allah) then verily Allah [was] by what you^z work Proficient.

129. And never can you^z to *ta'adelo* (you^z equalize/be-just) among the women albeit hankered you^c; so let-not incline you^z all the inclination²⁵⁷; so you^z leave her as the overhang^w/suspense^{w258}; and *en (if)* you^z reconcile and *tattaqo* (you^z reverentially guard not to displease Allah) then verily Allah [was] *Ghafooran* (iterative-Forgiver) *Raheeman* (iterative mercy Giver).

130 And *en (if)* both separate enriches²⁵⁹ Allah each of His plenitude and [was] Allah *Wa'sean*²⁶⁰ (Furnisher

أَنْ وَتَرْغَبُونَ لَهُنَّ كُتِبَ مَا تَوْتُونَهُنَّ
مِنْ وَالْمُسْتَضْعَفِينَ تَنكِحُوهُنَّ
لِلْيَتَمَى تَقُومُوا وَأَنْتَ الْوَلَدَانِ
فَإِنْ خَيْرٌ مِنْ تَفْعَلُوا وَمَا بِالْقِسْطِ
عَلِيمًا بِهِ كَانَ اللَّهُ

أَوْ نُشُورًا بَعْلَهَا مِنْ خَافَتْ أَمْرًا وَإِنْ
أَنْ عَلِيمًا جُنَاحَ فَلَا إِعْرَاضًا
خَيْرٌ وَالصُّلْحَ صَلَاحًا بَيْنَهُمَا يُصْلِحَا
وَإِنْ الشُّحَّ الْأَنْفُسُ وَأَحْضَرَتْ
كَانَ اللَّهُ فَإِنْ وَتَتَّقُوا تُحْسِنُوا
خَيْرًا تَعْمَلُونَ بِمَا

بَيْنَ تَعْدِلُوا أَنْ تَسْتَطِيعُوا وَلَنْ
تَمِيلُوا فَلَا حَرَصْتُمْ وَلَوْ النِّسَاءُ
كَالْمُعَلَّقَةِ فَتَذَرُوهَا أَلَمِيلَ كُلِّ
اللَّهُ فَإِنْ وَتَتَّقُوا تُصْلِحُوا وَإِنْ
رَحِيمًا غَفُورًا كَانَ
سَعْيِهِ مِنْ كُلِّ اللَّهُ يُغْنِي تَفَرَّقًا وَإِنْ

²⁵¹ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!

²⁵² See the *Lexicon* attached to this Translation for the distinction between “*al-qest*”=“القسط” and the justice=“العدل”.

²⁵³ Linguistically the word “خاف” carries dual meanings: (1) feared and (2) knew! Both meanings could apply!

²⁵⁴ See the *Lexicon* attached to this Translation for the meaning of the word “جناح” figuratively taken to symbolize the inclination to sin or the sin itself! So, no “جناح”= no sin!

²⁵⁵ The word “صلحا” is “مفعول مطلق” Thus, it must be qualified to so indicate that, so arrant is affixed!

²⁵⁶ The word “shubha”=“الشح” versus “البخل” the two words are too different! “الشح” means deficiency in obliging towards what is expected or presumed duty or responsibility, where as “البخل” is greed in giving wealth! So, “asshubha” is (stinting towards doing what is dutiful)! In a discussion of attempted reconciliation between the disputants: husband and wife, each appears to be insisting on their individual rights, normally, she for his desertion and he for her recalcitrance. So both have their “shubha entities” manifested! However, the best path is as shown by the rest of this great *Ayah*, exemplified by the kindness and *ettaqwa* (love and fear of Allah). In other words, if each will try to overcome their individual “covetous enmity” and try to be kind to the other and have *taqwa*, of Allah, of course Allah is “All Proficient” of that, and He will reward each plentifully, as reconciliation is good, as so clearly stated in this great and instructive *Ayah*.

²⁵⁷ The Qur’anic diction “not all the inclination” is an Arabic tongue say, meaning: beyond bounds!

²⁵⁸ The Qur’anic diction “overhang^w/suspense^w” is an Arabic tongue saying meaning: in an undecided status!

²⁵⁹ That is Allah, by His leave, will exchange each with a satisfactory recompense of his/her needs.

²⁶⁰ The word “wa’sean” is singular, masculine, subjective noun with multiple meanings: (1) Surrounders of other things and encompassing them, (2) vastly spacious, (3) that which can comprehensively contain other thing! When the definite article “the” is prefixed to it, with a capital “T” and the word “was’ean” also with a capital “W,” to make “The Was’ean” then it becomes one of Allah’s most beautiful names, meaning Furnisher of provision and mercy to everything!

of provision and mercy), Hakeeman²⁶¹ (infinite *hekma*²⁶² Possessor).

131. And for Allah what (are) in the Heavens^w and what (are) in the Earth^w and *laqad* (verily, already and affirmatively) enjoined We whom^r *oto* (the^z had been accorded/given) the book of before you^b and *eyyakum*²⁶³ (indeed including you^b) that *ettaqo* (let reverentially guard you^z not to displease) Allah; and *en* (if) you^z disbelieve so verily for Allah what (are) in the Heavens^w and what (are) in the Earth^w; and [was] Allah Rich Ha'meedan²⁶⁴ (multitudinous praised, iterative praiser).

132. And for Allah what (are) in the Heavens^w and what (are) in the Earth^w and sufficed by Allah Custodian.

133. *En* (if) [He] wills [He] annuls/undoes you^b O, you the mankind; and *ya'atey* ([He] comes forth) by others; and [was] Allah over *tha'leka* (afar-that-it)^x Omnipotent.²⁶⁵

134. Whoever [he] [was] [wanting] the world's^w reward^x so *enda* (by munificence of / yRule of) Allah (is) the world's^w reward and the Hereafter's^w; and [was] Allah Sameean (Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer) Basseeran (keen: Seer/comprehensive Knower of the facts and their ultimate consequences).

135. O you, who^r they^z believed let-be you^z *qanwa-meena*²⁶⁶ (iterative protectors/sustainers you^z) by the *qesste*²⁶⁷ (removal of injustice and rendering absolute-justice) witnesses-/testifiers for Allah and albeit over yourⁿ selves^w or both the begetters (parents) or the nearest-kin; *en* (if) be [he] a rich or an indigent²⁶⁸ then Allah (is) worthier by them both²⁶⁹; so let-not *tatta'be'o* (closely-follow you^z) the *hawa* (tendentious liking) that you^z swerve and *en* you^z twist²⁷⁰ or you^z shun so verily Allah [was] by what you^z work Proficient.

﴿حَكِيمًا وَسِعَا اللَّهَ وَكَانَ﴾

الْأَرْضِ فِي وَمَا السَّمَوَاتِ فِي مَا وَلِلَّهِ
مِنَ الْكِتَابِ أَوْتُوا الَّذِينَ وَصَّيْنَا وَلَقَدْ
وَإِنَّ اللَّهَ اتَّقُوا أَنْ وَإِيَّاكُمْ فَيَلِكُمْ
وَمَا السَّمَوَاتِ فِي مَا لِلَّهِ فَإِنْ تَكْفُرُوا
حَمِيدًا غِنِيًّا اللَّهُ وَكَانَ الْأَرْضِ فِي

﴿﴾

الْأَرْضِ فِي وَمَا السَّمَوَاتِ فِي مَا وَلِلَّهِ

﴿وَكَيْلًا بِاللَّهِ وَكَفَى﴾

وَيَأْتِ النَّاسُ أَيْهَا يُذْهِبُكُمْ يَشَأْ إِنْ
ذَلِكَ عَلَى اللَّهِ وَكَانَ بِأَخْرَبَ

﴿قَدِيرًا﴾

اللَّهُ فَعِنْدَ الدُّنْيَا ثَوَابٌ يُرِيدُ كَانَ مَنْ
اللَّهُ وَكَانَ وَالْآخِرَةِ الدُّنْيَا ثَوَابٌ

﴿بَصِيرًا سَمِيعًا﴾

قَوَّامِينَ كُونُوا ءَامِنُوا الَّذِينَ يَتَأَيُّهَا *
أَنْفُسَكُمْ عَلَى وَلَوْ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ
يَكْرِبُ إِنْ وَالْأَقْرَبِينَ الْوَالِدَيْنِ أَوْ
فَلَا هِمَّا أَوْلَى فَاَللَّهُ فَقِيرًا أَوْ غَنِيًّا
تَلَوْا وَإِنْ تَعَدِلُوا أَنْ أَهْوَى تَتَّبِعُوا
تَعْمَلُونَ بِمَا كَانَ اللَّهُ فَإِنْ تَعَرَّضُوا أَوْ
﴿خَبِيرًا﴾

²⁶¹ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”

²⁶² See the *Lexicon* attached to this Translation for “*hekma*”

²⁶³ The word “إِيَّاي” = “أداة توكيد لضمير منصوب” = an article of intensity for an objective pronoun!

²⁶⁴ The word “حميد” linguistically means: “He is much praised” or “He praises muchly,” thus He is automatically a praiser= “إحامد”

²⁶⁵ See the *Lexicon* attached to this Translation for the distinctive difference for: “this,” “that,” and “far-that!”

²⁶⁶ The word “قوامين” is plural for “قوام” meaning iterative sustainers/protector and/or maintainer, in the sense of constantly providing and maintaining or visa versa!

²⁶⁷ See the *Lexicon* attached to this Translation for the distinction between: “القسط” and “العدل”.

²⁶⁸ The word “فقير” versus the “مسكين” see the *Lexicon* attached to this Translation for the distinction!

²⁶⁹ In other words the “شهادة” the testimony by the witness must be rendered for the truth, regardless whether or not such testimony is against or for rich or poor, Allah a fortiori will take care of both if and when the “شهادة” is rendered truthfully. That is truth serves every one's best interest.

²⁷⁰ That is you twist your tongue in an effort to muddle your testimony, “شهادة” in favor or against!

136. O you, who^r they^z believed let-believe²⁷¹ you^z by Allah and His messenger and 'The Book^x which^x *naẓẓala* (repetitively descended) [He] on His messenger; and the book^x which^x [He] descended of before; and whoever [be] disbelieves by Allah and His angels and His books and His messengers and The Day The Last so *qad* (already and affirmatively) [be] strayed afar stray.

وَرَسُولِهِ بِاللَّهِ آمَنُوا الَّذِينَ يَتَّبِعُوا
رَسُولَهُ عَلَىٰ نَزْلِ الَّذِي وَالَّذِينَ
وَمَنْ قَبْلُ مِنْ أَنْزَلَ الَّذِي وَالَّذِينَ
وَرَسُولِهِ وَكُتِبَ عَلَيْهِمُ بِاللَّهِ يَكْفُرُ
ضَلَالًا ضَلَّ فَقَدْ الْآخِرَ وَالْيَوْمِ
بَعِيدًا

137. Verily who^r they^z believed afterwards they^z disbelieved afterwards they^z believed afterwards they^z disbelieved afterwards *izdado*²⁷² (they^z further augmented) a disbelief not was Allah to forgive for them and nor [to] aright-guide them a path.

ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ءَامَنُوا الَّذِينَ
يَكُنْ لَمْ كَفَرُوا أَزْدَادُوا ثُمَّ كَفَرُوا ثُمَّ
سَبِيلًا لِيَهْدِيَهُمْ وَلَا هُمْ لِيَغْفِرَ اللَّهُ

138. *Bashsher*²⁷³ (let-tellyou^s pleasant tidings) the hypocrites indeed surely for them (*is*) a painful torment.

أَلَيْمًا عَذَابًا هُمْ بِأَنَّ الْمُنَافِقِينَ بَشَّرَ

139. Who^r *yattakbetbo*²⁷⁴ (they^z take and presume) the disbelievers *awa'leyaa*²⁷⁵ (guardians/allies) of without-/lesser than the believers do *yabtaghona*²⁷⁶ (they^z earnestly-quest) *enda* (by rule of/or characteristic of) them the prestige²⁷⁷; so truly the prestige (*is*) for Allah together.

مِنْ أَوْلِيَاءِ الْكَافِرِينَ يَتَّخِذُونَ الَّذِينَ
عِنْدَهُمْ أُيْتَفُونَ الْمُؤْمِنِينَ دُونَ
جَمِيعًا لِلَّهِ الْعِزَّةُ فَإِنَّ الْعِزَّةَ

140. And *qad* (already and affirmatively) *naẓẓala* (repetitively descended) [He] on you^b in 'The Book that if you^c heard Allah's *Aya'te*^w (statements) (being) disbelieved by it^w and *youstah'za'a* (being affirmably jested) by it^w then let-not sit you^z with them until they^z wade²⁷⁸ in a discourse^x other than it^x; verily you^b (are) then like them; verily Allah (*is*) the hypocrites' Gatherer and the disbelievers' (too) in Hell^w together.

إِذَا أَنْ الْكِتَابِ فِي عَلَيْكُمْ وَقَدْ نَزَلَ
بِهَا وَيُسْتَهْزَأُ بِهَا يُكْفَرُ اللَّهُ ءَايَاتِ سَمِعْتُمْ
فِي تَخَوُّضُوا حَتَّىٰ مَعَهُمْ تَقْعُدُوا فَلَا
إِنْ مِثْلَهُمْ إِذَا إِنَّكُمْ غَيْرَ حَدِيثِ
فِي وَالْكَافِرِينَ الْمُنَافِقِينَ جَامِعُ اللَّهِ
جَمِيعًا جَهَنَّمَ

141. Who^r await they^z by you^b so *en(if)* [was] for you^b an opening^{x279} (overwhelming victory) from Allah said

لَكُمْ كَانَ فَإِنْ بِكُمْ يَرْيَبُصُونَ الَّذِينَ
مَعَكُمْ نَكُنْ أَلَمْ قَالُوا اللَّهُ مِنْ فَتَحَ

²⁷¹ This is perhaps, and Allah knows best, that such command to the *already* believers to: (1) *stand firm* in your belief; (2) believe by your *hearts* as well as your *tongues*; or (3) *continue* your belief in *all* Allah's revealed *books*, and His *messengers*, and His *angels*, and the *Day of The Judgement*. In other words, this would apply to the people of the book as well as the Muslims.

²⁷² The word "تزداد" implies greater *intensity*, and اللّٰتاج says it is "البلغ" So *further* is prefixed for this purpose!

²⁷³ The word *bashsher* = "بَشِّر" has *no* English equivalent *per say*! So, we resort to *transliteration* and *parentetical explanation*! It is a *command* verb where a *speaker* is *commanding* another to tell *pleasant tidings*, albeit surely *not* all of the times pleasing to *some* recipients! As some times "grievous" tiding could be the case! Clearly *demeritorious* people do *not* deserve any *pleasant tidings*, except by way of *sarcasm*! As *raising their expectations* and suddenly *plunging* it deep into the *abyss* of *dismality* is very fitting for them!

²⁷⁴ The word "اتخذ" from "الإنخاذ" which is "إفتعال" for "الأتخاذ", as stated in *لسان العرب* therefore, "اتخذ" is *always* taking and *presuming* something about what was taken! Thus, it is *not* just the mere *taking*!

²⁷⁵ The word "أولياء" could also mean, among them: *protector*, *friend*!

²⁷⁶ The word "يبتغون" is based on the word "ابتغى" = "طلب حثيثاً" meaning: *earnestly quested*.

²⁷⁷ The word "العزة" = "prestige" = *lordliness* in the sense of: *possessing power and authority over others*!

²⁷⁸ The Arabic *tongue* expression: "خاض في الحديث" = "waded in the topic," means *plunged* into discussing the topic *without knowledge* or *plunged* in it *recklessly*! So, those who rejected and derided Allah's *Ayat* were *wading* in the topic!

²⁷⁹ The word "فتح" means "overwhelming victory, victory, besting and rule" see الراغب!

they^z: have we not been with you^z; and *en* [was] for the disbelievers a lot²⁸⁰ they^z said: had not we overwhelmed²⁸¹ over you^z and we prevented you^z from the believers; so Allah rules among you^b The *Qeyamatey's*^w (Judgment's) Day and never Allah makes for the disbelievers over the believers a path.

أَلَمْ يَقَالُوا نَصِيبٌ لِّلْكَافِرِينَ كَانَ وَإِن مِّنْ وَنَمْنَعُكُمْ عَلَيْكُمْ نَسْتَحْذُوهُ يَوْمَ بَيْنَكُمْ وَبَيْنَكُمْ فَاللَّهُ الْمُؤْمِنِينَ عَلَى لِّلْكَافِرِينَ اللَّهُ يَجْعَلُ وَلَن الْقَيْنَةِ سَبِيلًا الْمُؤْمِنِينَ ﴿٢٨٠﴾

142. Verily the hypocrites mutually beguile Allah, while He (is): beguiling²⁸²/beguiler (of) them, and if they^z upped²⁸³ to the Prayer^w they^z upped indolently, pretending (to) the mankind and they^z remember Allah not save a little/a few.²⁸⁴

وَهُوَ اللَّهُ تَخْدَعُونَ الْمُتَفِقِينَ إِن الصَّلَاةَ إِلَى قَامُوا وَإِذَا خَدَعُهُمْ وَلَا النَّاسَ يُرَاءُونَ كَسَالِي قَامُوا قَلِيلًا إِلَّا اللَّهُ يَذْكُرُونَ ﴿٢٨١﴾

143. (Being made) vacillators²⁸⁵ (they are) between *tha'leka* (afar-that-it)^x not to these and not to these; and whomever Allah misleads verily never [you^s] find for him a path.

هَتُولَاءَ إِلَى لَا ذَلِكَ بَيْنَ مُذَبِّبِينَ فَلَنَ اللَّهُ يُضِلُّ وَمَنْ هَتُولَاءَ إِلَى وَلَا سَبِيلًا لَهُ تَجِدَ ﴿٢٨٢﴾

144. O you who^r they^z believed let-not *tattakbetho*²⁸⁶ (take and make you^z) the disbelievers *am'leyaa*²⁸⁷ (guardians/allies) of without/lesser than the believers; do you^z want to make for Allah on you^b an authority manifest.

تَتَّخِذُوا لَا ءَامَنُوا الَّذِينَ يَتَّيَّهَا الْمُؤْمِنِينَ دُونَ مِنْ أَوْلِيَاءَ الْكَافِرِينَ عَلَيْكُمْ لِلَّهِ تَجْعَلُوا أَنْ أَتُرِيدُونَ مُبِينًا سُلْطَانًا ﴿٢٨٣﴾

145. Verily the hypocrites (are) in *eddarke* (descending bottom) the lowest level of The Fire^w and never [you^s] find for them *nasseeran* (iterative succorer).

مِنَ الْأَسْفَلِ الدَّرَكِ فِي النَّفِيقِينَ إِن نَصِيرًا لَهُمْ تَجِدَ وَلَن النَّارَ وَاعْتَصِمُوا وَأَصْلَحُوا تَابُوا الَّذِينَ إِلَّا فَأُولَئِكَ لِلَّهِ دِينُهُمْ وَأَخْلَصُوا بِاللَّهِ اللَّهُ يُؤْتِ وَسَوْفَ الْمُؤْمِنِينَ مَعَ عَظِيمًا أَجْرًا الْمُؤْمِنِينَ ﴿٢٨٤﴾

146. Except whom^r they^z repented and they^z mended and they^z safeguarded by Allah and *akeblasso*²⁸⁸ (they: were true/genuine/sincere) (towards) their religion for Allah so those (are) with the believers and will *youa'tey* (accord/allot) Allah the believers a great remuneration.

شَكَرْتُمْ إِن بَعْدَ بَابِكُمْ اللَّهُ يَفْعَلُ مَا عَلِيمًا شَاكِرًا اللَّهُ وَكَانَ وَءَامَنْتُمْ ﴿٢٨٥﴾

147. What Allah does by yourⁿ torment *en* (if) you^c thanked and you^c believed and Allah [was] thanker Omniscient.

﴿٢٨٦﴾

²⁸⁰ Here a lot ("chance- success") means it was the *turn* for the disbelievers to be *victorious*, as wars are, according to Arabic proverb: "الحرب سجال" i.e. the war is *alternating, successes and failures*! In the case of the disbelievers' "victory" The Qur'an refers to it as "نصيب" or *chance-success*! Therefore the spoils of success should be *shared*!

²⁸¹ The word "استحوذ" means *gained complete prevalence or overwhelmed*! So, the hypocrites are addressing the disbelievers reminding them that they *had prevailed over them earlier*. Yet they did not kill them; therefore they should appreciate this posture of the hypocrites.

²⁸² "He (is): beguiling them /beguiler"= He is doing with them what the *overcomeer* does in such contest, as He has *foreknowledge and they do not have*! In this respect see very relevant and informative footnote 75 for (S2:9).

²⁸³ There is a *distinction* between "قام" = "upped" = "got up or rose" (in the intransitive sense, and "stood" = "وقف"

²⁸⁴ That is only a few of them or their remembrance is so small and little not worthy of much!

²⁸⁵ The word "muthabthabeen" is *objective, masculine, plural noun* with no English equivalent *per se*! It means those that were unable to determine for themselves, they are *made to vacillate and swing from one side to the other*!

²⁸⁶ The word "اتخذ" from "إِتْخَاذٌ" which is "إِفْتِعَالٌ" for "الْإِتْخَاذُ" as stated in *لسان العرب* therefore, "اتخذ" is *always taking and presuming something* about what was taken! Thus, it is *not* just the mere *taking*!

²⁸⁷ The word "أولياء" could also mean, among them: *protector, friend*!

²⁸⁸ The word "أخلصوا" has no English corresponding word *per se*, as it means: they were *sincere, true or genuine*! Clearly all these *adjectives* do not have *verbs*! And "أخلصوا" requires a verb to denote the idea of these *adjectives*!

148. Not loves Allah the loudning/openness ²⁸⁹ by the ill of the say except whomever[he] (had been) wronged; and Allah [was] Sameean (Acute-Hearer/ Enabler of others to hear/ favorable Answerer to prayer), Omniscient.	مَنْ بِالسَّوءِ الْجَهْرَ اللَّهُ تُحِبُّ لَا * سَمِيعًا اللَّهُ وَكَانَ ظَلَمَ مَنْ إِلَّا الْقَوْلِ عَلِيمًا ﴿٤٨﴾
149. En (if) you ^z disclose/flash a <i>kbayran</i> ^x (desirables/- worship/ goodness) ^x or you ^z conceal it ^x or you ^z pardon a'n (regarding) an ill then verily Allah [was] Afonwan (multitudinous Pardoner) Omnipotent.	تَعَفُّوا أَوْ تُخَفُّوهُ أَوْ خَيْرًا تَبْدُوا إِنْ قَدِيرًا عَفْوًا كَانَ اللَّهُ فَإِنَّ سَوْءَ عَنْ ﴿٤٩﴾
150. Verily who ^r they ^z disbelieve by Allah and His messengers and they ^z want to differentiate between Allah and His messengers and they ^z say we believe by some and we disbelieve by some and they ^z want to <i>yattakhetho</i> ²⁹⁰ (they ^z take and make) between <i>tha'leka</i> (afar-that-it) ^x a path.	وَرُسُلَهُ بِاللَّهِ يَكْفُرُونَ الَّذِينَ إِنْ اللَّهُ بَيْنَ يَفْرَقُوا أَنْ وَيُرِيدُونَ بِبَعْضِ نُوْمُنٍ وَيَقُولُونَ وَرُسُلَهُ أَنْ وَيُرِيدُونَ بِبَعْضٍ وَنَكْفُرُ ﴿٥٠﴾ سَبِيلًا ذَلِكَ بَيْنَ يَتَّخِذُوا
151. Those, they (are) the disbelievers (absolute)-right ²⁹¹ ; and We prepared for the disbelievers a torment humiliative.	وَأَعْتَدْنَا حَقًّا الْكَافِرُونَ هُمْ أُولَئِكَ ﴿٥١﴾ مُهِينًا عَذَابًا لِلْكَافِرِينَ
152. And who ^r they ^z believed by Allah and His messengers and not differentiated they ^z between an <i>abadaen</i> ²⁹² (a lone/any-one) of them those will <i>youna'teyhum</i> (accord/give them [He]) their remunerations and Allah [was] <i>Ghafooran</i> (iterative-Forgiver) Raheeman (iterative mercy Giver).	وَلَمْ وَرُسُلَهُ بِاللَّهِ ءَامَنُوا وَالَّذِينَ سَوْفَ أُولَئِكَ مِنْهُمْ أَحَدٍ بَيْنَ يَفْرَقُوا غَفُورًا اللَّهُ وَكَانَ أَجُورَهُمْ يُؤْتِيهِمْ ﴿٥٢﴾ رَحِيمًا
153. Ask you ^g the book's folks to <i>tonaxxel</i> ([you ^s] repetitively descend) on them a book from the Heaven ^w ; so <i>qad</i> (already and affirmatively) asked they ^z Mosa (Moses) bigger than <i>tha'leka</i> (that-afar-it/that); so said they ^z : let-[you ^s] show us Allah openly/overtly; so took ^w them the thunderbolt ^{w293} by their injustice; afterwards <i>ittakhatho</i> ²⁹⁴ (they ^z took and presumed) the calf (a deity) from after what came ^w (to) them the evidences ^w ; then We pardoned a'n (regarding) <i>tha'leka</i> ; and We gave Mosa (Moses) an authority manifest.	عَلَيْهِمْ تَنْزِلَ أَنْ أَلِكْتَبَ أَهْلُ يَسْأَلُكَ مُوسَى سَأَلُوا فَقَدْ السَّمَاءِ مِنْ كِتَابًا جَهْرًا اللَّهُ أَرْنَا فَقَالُوا ذَلِكَ مِنْ أَكْبَرِ ثُمَّ بَطَلَمَهُمُ الصَّيْقَةَ فَأَخَذَتْهُمْ جَاءَتْهُمْ مَا بَعْدَ مِنَ الْعَجَلِ أَخَذُوا وَأَتَيْنَا ذَلِكَ عَنْ فَعَفَوْنَا الْيَبْنَوتُ ﴿٥٣﴾ مُبِينًا سُلْطَانًا مُوسَى
154. And raised We above them the <i>Toora</i> (mount in Sinai) by their <i>meetha'qe</i> ^x (ratified-covenant) ²⁹⁵ and said	وَقُلْنَا بِمِيثَقِهِمُ الطُّورَ فَوْقَهُمْ وَرَفَعْنَا

²⁸⁹ The word “الجهر” stands (1) for “openness”= public or unconcealed state, or (2) “loudness” (self-explanatory)! I pondered for some time as to which of these two word to be used? After considerable evaluation, finally I opted for “open” as more apt and its meaning, includes or implies loudness as well!

²⁹⁰ The word “اتَّخَذَ” from “الِاتِّخَاذَ” which is “إِفْتَعَالٌ” for “الِاتِّخَاذَ”, as stated in لسان العرب; therefore, “اتَّخَذَ” is always taking and presuming some-thing about what was taken! Thus, it is not just the mere taking!

²⁹¹ The Arabic text says: “حَقًّا,” not “حَقٌّ,” i.e. the word “حَقًّا,”= absolute objective noun, used for strengthening; indicating that such a right, and Allah knows best, is an emphatic right. See إعراب القرآن، لمحمود صافي!

²⁹² See the Lexicon attached to this Translation regarding “الاحد”

²⁹³ That is, and Allah knows best, the “thunderbolt” rendered them suddenly becoming unconscious or dead!

²⁹⁴ The word “اتَّخَذَ” from “الِاتِّخَاذَ”, see footnote 1136 above!

²⁹⁵ The words: “ميثاق”=“ratified covenant” and “عهد”=covenant.

<p>We for them: let-enter you^z the door (<i>in a manner</i>) kowtowing²⁹⁶ and We said for them: let-not transgress you^z in the Sabbath; and We took from them a <i>meethaqan</i>^x (<i>ratified-covenant</i>)^x <i>gha'leedhan</i> (<i>tough-/solemnly-binding</i>).</p>	<p>هُمْ وَقَلْنَا سُبْحًا أَلْبَابَ أَدْخُلُوا لَهُمْ مِنْهُمْ وَأَخَذْنَا السَّبْتَ فِي تَعْدُوا لَا غَلِيظًا مِيثَقًا ﴿١٥٥﴾</p>
<p>155. So by indeed²⁹⁷ their breaking (<i>of</i>) their <i>meethaqan</i>^x (<i>ratified-covenant</i>) and their disbelief by Allah's <i>Aya'te</i>^w (<i>messages/ miracles/ signs/ proofs</i>) and their killing (<i>of</i>) the prophets by other than right and their say our hearts^x (<i>are</i>) <i>gholufon</i> (<i>shrouded/ wrapped</i>) rather Allah stamped²⁹⁸ on it^w by their disbelief; so they^z believe not save a: little/ few.</p>	<p>وَكُفِّرْهُمْ مِيثَقَهُمْ نَقَضِهِمْ فِيمَا بَغَى الْأَنْبِيَاءَ وَقَتْلَهُمُ اللَّهَ بِغَايَةِ طَبَعٍ بَلْ غُلْفٌ قُلُوبُنَا وَقَوْلِهِمْ حَقَّ إِلَّا يُؤْمِنُونَ فَلَا بِكُفْرِهِمْ عَلَيْهَا اللَّهُ قَلِيلًا ﴿١٥٦﴾</p>
<p>156. And by their disbelief and their say about <i>Mariama</i> (<i>Mary</i>) a great calumny.</p>	<p>بِهَتْنًا مَرْيَمَ عَلَى وَقَوْلِهِمْ وَبُكَفْرِهِمْ عَظِيمًا ﴿١٥٧﴾</p>
<p>157. And their say verily we killed the Messiah <i>Esa</i> (<i>Jesus</i>), <i>Mariama's</i> (<i>Mary's</i>) son, Allah's messenger; while not killed him they^z and not crucified him they^z [and] but (<i>had been</i>) feigned/ simulated for them; and verily who^r they^z differed in him surely (<i>are</i>) in a doubt of him not for them by him of a knowledge except <i>ette'ba'a</i> (<i>closely-following of</i>) the presumption; and not killed him they^z <i>yaqeenan</i> (<i>with absolute certitude</i>).</p>	<p>أَبْنُ عِيسَى الْمَسِيحَ قَتَلْنَا إِنَّا وَقَوْلِهِمْ وَمَا قَتَلُوهُ وَمَا اللَّهُ رَسُولَ مَرْيَمَ الَّذِينَ وَإِنْ هُمْ شُبَّهٌ وَلَكِنْ صَلْبُوهُ هُمْ مَا مِنْهُ شَكٌّ لَقِيَ فِيهِ اخْتَلَفُوا وَمَا الظَّنُّ أَتْبَاعَ إِلَّا عِلْمٌ مِنْ بَعْدِهِ يَقِينًا قَتَلُوهُ ﴿١٥٨﴾</p>
<p>158. Rather raised [him] Allah to Him; and Allah [was] Mighty <i>Hakeeman</i>²⁹⁹ (<i>infinite bekma</i>³⁰⁰ Possessor).</p>	<p>عَزَّيْرًا اللَّهُ وَكَانَ إِلَيْهِ اللَّهُ رَفَعَهُ بَلْ حَكِيمًا ﴿١٥٩﴾</p>
<p>159. And <i>en</i> (<i>not</i>) of the book's folks except surely (<i>to</i>) assuredly³⁰¹ believe by him before his death; and The <i>Qeyamatey's</i>^w (<i>Judgment's</i>) Day [<i>he</i>] is on them <i>sha'beedan</i> (<i>iterative witnesser/ testifier</i>).</p>	<p>لَيُؤْمِنَنَّ إِلَّا أَلْكَتَبَ أَهْلٌ مِنْ وَإِنْ الْقَيْمَةِ وَيَوْمَ مَوْتِهِ قَبْلَ بَعْدِ شَهِيدًا عَلَيْهِمْ يَكُونُ ﴿١٦٠﴾</p>
<p>160. So by an injustice of whom^r <i>hado</i>³⁰² (<i>they had adopted the Jewish "lan"/ customs/ repented</i>) We illegitimated on them goodies^{w303} (<i>which had been</i>) legitimated^w for them; and by their repelling a'n (<i>regarding</i>) Allah's path multitudinously.</p>	<p>عَلَيْهِمْ حَرَمْنَا هَادُوا الَّذِينَ مِنْ فَبُظْلِمَ عَنْ وَبَصَدِهِمْ هُمْ أَجَلَتْ طَيِّبَتٍ كَثِيرًا اللَّهُ سَبِيلَ ﴿١٦١﴾</p>

²⁹⁶ The word "سُجَّدًا" is an *adverbial* form, see لإعراب القرآن، لمحمود صافي So the need for ("in a manner"), as a prefix, because as of yet there is *no* such word as "kowtowingly!"

²⁹⁷ This "ما" in "فبما" is "ما التوكيدية" hence: *indeed*. See الدر المصون، لـ احمد الحلبي

²⁹⁸ The expression "stamped on their hearts" is an Arabic *tongue* expression meaning: their hearts are sealed so that they understand *not* and *nor* comes out of them any meritorious thing!

²⁹⁹ See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "إحكيم"

³⁰⁰ See the *Lexicon* attached to this *Translation* for "bekma"

³⁰¹ The "ل" in "اليومئذ" is a *juratory*- "ل" = "ال قسم" amounting to = "التأكيد", i.e. *affirmation*, expressed by "assuredly"

³⁰² The word "*hada*" for the singular and "*hado*" for the plural, has *three distinct* Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the "*lan*" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does *not* have a word for "*religion*" *per se*, that is why they say: "*lan*," that is they say the *Mosaic Law*, instead of *Mosaic religion*!

³⁰³ The word "طيبات" = "goodies" = "goodies," = a *feminine gender* means any thing *delectable and legitimate*!

161. And their taking the usury^x while *qad* (already and affirmatively) (had been) forbidden they^z a'n (regarding) it^x; and their eating the mankind's possessions by the falsehood^x; and We prepared for the disbelievers of them a painful torment.

عَنْهُ هُمْ وَقَدْ أَرَبُوا وَأَخَذَهُمْ
بِالْبَطْلِ النَّاسِ أَمْوَالٌ وَأَكْلَهُمْ
عَذَابًا مِنْهُمْ لِلْكَافِرِينَ وَأَعْتَدْنَا
أَلِيمًا ﴿١٦١﴾

162. But the *rasekhoona* (well-grounded) in the erudition/-knowledge of them and the believers they^z believe by what (had been) descended to you^g and what (had been) descended of before you^g; and the *muqeemeena* (sustainers of the prescribed obligations of) the Prayer^w and the *mu'atoona* (ones that accord/fulfill) the Zakata^{w304} (prescribed percentage of personal possessions)^w and the believers by Allah and The Day The Last those [We] shall accord them a great remuneration.

مِنْهُمْ الْعِلْمُ فِي الرِّسَخُونِ لَكِنْ
إِلَيْكَ أَنْزَلَ بِمَا يُؤْمِنُونَ وَالْمُؤْمِنُونَ
وَالْقِيَمِينَ قِيلَكَ مِنْ أَنْزَلَ وَمَا
الرِّكَوَّةُ وَالْمُؤْتُونَ الصَّلَاةَ
الْآخِرَ وَالْيَوْمَ بِاللَّهِ وَالْمُؤْمِنُونَ
عَظِيمًا أَجْرًا سَنُؤْتِيهِمْ أُولَئِكَ ﴿١٦٢﴾

163. Verily We revealed³⁰⁵ to you^g as We revealed to Noohen (Noah) and the prophets of after him; and We revealed to Ebraheema (Abraham) and Isma'ela (Ishmael) and Is'haqa (Jacob) and the Asbatt'e (Jewish tribes) and Esa (Jesus) and Ayyuba (Job), and Yunusa (Jonah) and Haroona (Aaron) and Solaimana (Solomon) and aa'tayna (We accorded/allotted) Dawooda (David) a Zabura (Book of wisdoms and no specific rules).

إِلَى أَوْحَيْنَا كَمَا إِلَيْكَ أَوْحَيْنَا إِنَّا
وَأَوْحَيْنَا بَعْدِهِ مِنْ وَالنَّبِيِّنَ نُوحٍ
وَإِسْحَاقَ وَإِسْمَاعِيلَ إِبْرَاهِيمَ إِلَى
وَأَيُّوبَ وَعِيسَى وَالْأَسْبَاطِ وَيَعْقُوبَ
وَأَاتَيْنَا وَسُلَيْمَانَ وَهَارُونَ وَيُونُسَ
زُبُورًا دَاوُدَ ﴿١٦٣﴾

164. And messengers *qad* (already and affirmatively) narrated We (about) them on you^g of before and messengers [We] narrated not (about) them on you^g; and Allah spoke to Mosa (Moses) a takleeman³⁰⁶ (a direct/-absolute speaking).

مِنْ عَلَيْكَ قَصَصْنَاهُمْ قَدْ وَرَسُولًا
عَلَيْكَ نَقَصْنَاهُمْ لَمْ وَرَسُولًا قَبْلُ
تَكْلِيمًا مُوسَى اللَّهُ وَكَلَّمَ ﴿١٦٤﴾

165. Messengers *mubashshereena*³⁰⁷ (iterative tellers of pleasing tidings) and warners so that not (to) be for the mankind on Allah an argument^w after the messengers; and Allah [was] Mighty Hakeeman³⁰⁸ (infinite hekma³⁰⁹ Possessor).

يَكُونُ لَعْلًا وَمُنْذِرِينَ مُبَشِّرِينَ رَسُولًا
الرُّسُلَ بَعْدَ حُجَّةِ اللَّهِ عَلَى النَّاسِ
حَكِيمًا عَزِيزًا اللَّهُ وَكَانَ ﴿١٦٥﴾

166. But Allah witnesses/testifies by what [He] descended (The Qur'an^x) to you^g; [He] descended it^x by His knowledge and the angels witness/testify (too); and sufficed by Allah Sha'heedan (Witnesser/Testifier).

إِلَيْكَ أَنْزَلَ بِمَا يَشْهَدُ اللَّهُ لَكِنْ
يَشْهَدُونَ وَالْمَلَكُ بَعْلِيهِ أَنْزَلَهُ
شَهِيدًا بِاللَّهِ وَكَفَى ﴿١٦٦﴾

167. Verily who^r they^z disbelieved and they^z repelled a'n (regarding) Allah's path *qad* (already and affirmatively) they^z strayed afar stray.

سَبِيلَ عَن وَصَدُوا كَفَرُوا الَّذِينَ إِنْ
بَعِيدًا ضَلُّوا ضَلُّوا قَدْ اللَّهُ ﴿١٦٧﴾

³⁰⁴ See the *Lexicon* attached to this Translation for exactly what az-Zakah is and its implications!

³⁰⁵ The word “أوحى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded)! And “الوحي” is fire or king! See *اللسان*!

³⁰⁶ According to the Arabic tongue: “كلم تكليما” means not figuratively but actually, that is when the verb is strengthened, by the infinitive noun or the verbal noun, as “تكليما” in “كلم تكليما” then the action stated by the respective verb is actual.

³⁰⁷ The word “mubashshereen” is masculine, plural, subjective noun, meaning teller of pleasing tidings, with no English equivalent!

³⁰⁸ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “الحكيم”

³⁰⁹ See the *Lexicon* attached to this Translation for “hekma”!

168. Verily who^f they^z disbelieved and *dbalamo*³¹⁰ (*they^z wronged*)³¹¹ Allah was not to forgive for them and nor to aright-guide them a road/way.

اللَّهُ يَكُنْ لَمْ وَظَلَمُوا كَفَرُوا الَّذِينَ إِنَّ
طَرِيقًا لِيُدِيَهُمْ وَلَا لَهُمْ لِيُغْفِرَ

169. Except Hell's ^wroad/way immortals they^z (*are*) in it ^w forever and *tha'leka* (*afar-that-it*)^s [was] on Allah easy.

أَبَدًا فِيهَا خَالِدِينَ جَهَنَّمَ طَرِيقًا إِلَّا
يَسِيرًا اللَّهُ عَلَى ذَلِكَ وَكَانَ

170. O, you the mankind *qad* (*already and affirmatively*) came (*to*) you^z the messenger by the right from yourⁿ Lord; so let-believe you^z (*it's*) *khayran* (*choicer-/superior/worthier*) for you^z; and *en(if)* you^z disbelieve then verily for Allah what (*are*) in the Heavens^w and the Earth^w; and [was] Allah Omniscient *Hakeeman*³¹² (*infinite hekma*)³¹³ Possessor).

الرَّسُولُ جَاءَكُمْ قَدْ النَّاسُ يَتَأَيُّهَا
لَكُمْ خَيْرًا فَمَا يُؤْمِنُوا رَبِّكُمْ مِنَ الْحَقِّ
فِي مَا لِلَّهِ فَإِنْ تَكْفُرُوا وَإِنْ
اللَّهُ وَكَانَ وَالْأَرْضُ السَّمَوَاتِ
حَكِيمًا عَلِيمًا

171. O, you the book's folks: let-not overstep you^z in yourⁿ religion; and let-not say you^z on³¹⁴ Allah except the right; verily only the Messiah *Esa* (*Jesus*) *Mariama's* (*Mary*)'s son (*is*) Allah's messenger and His Word^w cast it^w [*He*] to *Mariama* (*Mary*) and a *Ruhon*³¹⁵ (*Jesus/possessor of His Lord's Soul*) of Him; so let-believe you^z by Allah and His messengers; and let-not say you^z three; let-desist you^z (*it is*) *khayran* (*choicer-/superior/worthier*) for you^b; verily only Allah (*is*) One *elahon* (*deity*) *Subhana*³¹⁶ (*Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of*) Him that be for Him a child; for Him what (*are*) in the Heavens^w and what (*are*) in the Earth^w; and sufficed by Allah a Custodian.

فِي تَغْلُوا لَا الْكِتَابِ يَتَأَهَّلُ
إِلَّا اللَّهُ عَلَى تَقُولُوا وَلَا دِينَكُمْ
مَرِيَمَ ابْنِ عِيسَى الْمَسِيحُ إِنَّمَا الْحَقُّ
إِلَى الْقَبْهَا وَكَلِمَتُهُ اللَّهُ رَسُولُ
وَرَسُولِهِ بِاللَّهِ فَمَا يُؤْمِنُوا مِنْهُ وَرُوحَ مَرِيَمَ
لَكُمْ خَيْرًا أَنْتَهُوا ثَلَاثَةً تَقُولُوا وَلَا
أَنْ سُبْحَنَهُ وَاحِدٌ إِلَهُ اللَّهِ إِنَّمَا
السَّمَوَاتِ فِي مَا لَهُ وَلَدٌ لَهُ يَكُونُ
وَكِيلًا بِاللَّهِ وَكَفَى الْأَرْضُ فِي وَمَا

172. Never *yastankefa* (*disdains/affirms-disdain*) the Messiah that [*he*] be an *abdan*³¹⁷ (*a slave*) for Allah nor the angels the *mugaraboona*³¹⁸ (*ones-made-nearest to Allah*); and whoever *yastankefa a'n*³¹⁹ (*regarding*) His *ebada'te*^w (*worship/servility-to-Him*)^w and *yestake-bero*³²⁰ ([*he*] affirms

يَكُونُ أَنْ الْمَسِيحُ يَسْتَنْكِفُ لَنْ
وَمَنْ الْقُرْبُونَ الْمَلَكَةِ وَلَا لِلَّهِ عَبْدًا
وَيَسْتَكْبِرُ عِبَادَتِهِ عَنْ يَسْتَنْكِفُ

³¹⁰ See the *Lexicon* attached to this Translation for “ظالم”=“فاعل الظلم”=“injustice-doer” and “أظلم”=“wronger”

³¹¹ Ibid!

³¹² See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”

³¹³ Ibid!

³¹⁴ That is you attribute to or ascribe to!

³¹⁵ The word “*Ruh*” carries many meanings in The Qur'an! (1) It: “(*is*) of my Lord's command” (S17:85); (2) Revelation, (3) Allah's mercy, (4) The Qur'an, (5) Arch Angel Gabriel, (6) as in this *Ayah*=*Isa*, i.e. *Jesus*, is by command of Allah: “*be*” and *he became*, i.e. *without the human-mating*! So “*Jesus*” names are: “*be*,” the word, also “*word*” (of good tidings to Mary that she would have a son), “*المسيح*” = *Christ* all are *Isa's* names! See *القرطبي* for *Jesus' names* in The Qur'an: *Isa*, *The Messiah*, *Word*, and *Ruh* also see *اللسان*!

³¹⁶ The word “*subhanabo*”=“سبحانه” has no English equivalent! The word is made up of two parts: “*subhana*” and the pronoun “*bo*”=“*Him*!” Wherever the word “*subhana*,” or its associates/inflections (such as “سبحان” or “سبحانك”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness! So, we can render “*subhana*”=“سبحان” concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*!

³¹⁷ The word “*abdan*”=“slave,” the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans! See the *Lexicon* attached to this Translation for an elaboration!

³¹⁸ The word “المقربون” is masculine, plural, objective noun, no English equivalent for it, so translated as “the ones-made-near”!

³¹⁹ See the *Lexicon* attached to this Translation regarding the various meanings of the preposition “عن”

³²⁰ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!!

his standing haughtily above submission) then [He] throngs them to Him together.

173. As-to whom^r they^z believed and they^z worked the righteous-works^w then [He] fulfills³²¹ (for) them their remunerations and [He] augments them from His munificence; and as-to who^r *istankafo* (they^z disdained/ affirmed-disdain) and *istakbaro*³²² (they^z affirmed theirⁿ prideful haughtiness) so [He] torments them a painful torment and not find they^z for them from without/lesser than Allah a *wa'leyan*³²³ (ally/guardian) and nor *nasseeran* (iterative succorer).

174. O, you the mankind *qad* (already and affirmatively) came (to) you^b a proof from yourⁿ Lord; and We descended to you^b an illumination manifester.

175. So as-to who^r they^z believed by Allah and they^z safeguarded by Him, then [He] shall admit them into a mercy^w from Him and a munificence, and [He] aright-guides them a *Sserttan* (single and specific path) straight.

﴿٧٧﴾ جَمِيعًا إِلَيْهِ فَسَيَحْشُرُهُمْ

وَعَمِلُوا ءَامَنُوا الَّذِينَ فَأَمَّا
وَيَزِيدُهُمْ أَجُورَهُمْ فَيُوفِيهِمُ الصَّلَاحَتِ
أَسْتَنَكَفُوا الَّذِينَ وَأَمَّا فَضْلُهُ مِّنْ
وَلَا أَلِيمًا عَذَابًا فَيُعَذِّبُهُمْ وَأَسْتَكْبَرُوا
وَلَا وَلِيًّا اللَّهُ دُونَ مِّنْ لَهُمْ يَحْجُدُونَ
﴿٧٨﴾ نَصِيرًا

﴿٧٩﴾ مِّنْ بُرْهَنٍ جَاءَكُمْ قَدْ النَّاسَ يَتَأَيُّهَا
﴿٨٠﴾ مُبِينًا نُورًا إِلَيْكُمْ وَأَنْزَلْنَا رَبَّنَاكُمْ

بِاللَّهِ ءَامَنُوا الَّذِينَ فَأَمَّا
فِي فَسَيُدْخِلُهُمْ بِهِ وَأَعْتَصَمُوا
إِلَيْهِ وَيَهْدِيهِمْ وَفَضْلٌ مِنْهُ رَحْمَةً
﴿٨١﴾ مُسْتَقِيمًا صِرَاطًا

³²¹ The word “يوفي” in “يوفيهم” from “الوفاء” = “التمام” meaning gathering the last component of any obligation to make it a whole! Thus, “يوفي” means endeavor and gather the last part of an obligation to fulfill it!

³²² See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!!

³²³ The word “ولي” could also mean: a friend, a protector!

176. *Yastaftonaka*³²⁴ (they^s seek your^t situationally apt and wise opinion), let-say [you^s] Allah *yufteykum* ([He] issues you^b situationally apt and wise opinion) in the *kalala'tee*³²⁵ (estate of a deceased): *en* (if) an *emro'en*³²⁶ (mature/perfect manliness possessor) perished (and) no children for him and for him a sister, then for her half (of) what [he] left (of estate)³²⁷ and he inherits her *en* not be for her children; then *en* both were^y twain-she then for them both two-thirds of what [he] left (of estate); and *en* they^z were brothers [men and women] then for the male like a fortune of two females; manifests Allah for you^b that not stray you^z; and Allah by every-thing (is) Omniscient.

فِي يُفْتِيكُمْ اللَّهُ قُلْ يَسْتَفْتُونَكَ
وَلَدٌ لَهُ لَيْسَ هَٰذَا أَمْرًا إِنْ الْكَلَالَةُ
وَهُوَ تَرَكَ مَا نَصَفَ فَلَهَا أُخْتُ وَلَهُ
كَانَتْ فَإِنْ وَلَدٌ هَٰذَا يَكُنْ لَمْ إِنْ يَرِثَهَا
وَإِنْ تَرَكَ مِمَّا الْثُلَاثَانِ فَلَهُمَا اثْنَتَيْنِ
مِثْلُ فَلِلذَكَرِ وَنِسَاءً رَجُلًا إِخْوَةً كَانُوا
أَنْ لَكُمْ اللَّهُ يَبِينُ الْأُنثَيْنِ ظُ
عَلِيمٌ شَيْءٍ بِكُلِّ وَاللَّهُ تَضَلُّوا

³²⁴ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

³²⁵ The Arabic word “*kalalab*”= “*كَلَالَة*,” has many meanings, among them: (1) any deceased person that has no living biological parents, or no children, his *heirs* are “*kalalab*”= “*كَلَالَة*,” (2) any deceased person who has no living biological parents, nor children, his *left property* is “*kalalab*”= “*كَلَالَة*,” The “*kalalab*”= “*كَلَالَة*” is by “*heir*” or “*heirs*” or the *left* (after death) *property*. (3) Also, “*kalalab*”= “*كَلَالَة*” is a noun for other than father and son of the heirs.

³²⁶ See the *Lexicon* attached to this *Translation* for the differences between: the man = الرجل, and the human = الإنسان, and the person = الشخص, and the *mar'o* = المرء, being the *mature/perfect manliness possessor*! Although in English the word “one” seems to be an acceptable *approximation* for “*المرء*,” the *Lexicon* explains why we cannot use this seemingly *acceptable* way!

³²⁷ The word “*ترك*,” clearly here with respect to “*التركة*” and not “*الإنصراف أو الهجر*”